Kavikulaguru Kalidas Sanskrit University,

Ramtek, Nagpur

100 Years of AIOC
A Digital Book
On
The Fiftieth
All India Oriental Conference
Nagpur
Jan 2020

CONCEPT
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EXECUTIVE SUPPORT
Dr Renuka Bokare
Aug 3, 2020

Kavikulaguru Kalidas Sanskrit University, Ramtek, Nagpur organized the 50th session of All India Oriental Conference Centennial Celebration in Nagpur, on 10th, 11th and 12th Jan 2020. This is a comprehensive report of the conference proceedings with a running documentary and analysis.

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Preface

अनुबन्धचतुष्टयम्	anubandhachatuShTayam
अभिधेयः / विषयः abhidheyaH/ viShayaH	पञ्चाशतममखिलभारतीयप्राच्यविद्यासम्मेलनम् pañcāśatamamakhilabhāratīyaprācyavidyāsammelanam
प्रयोजनम् prayojanam	अनायासेन तद्वगमः प्रयोजनमिति। सम्मेलने घटितकार्यक्रमाणां विवरणानां जनससामान्येभ्यः परिचयः तथा विज्ञापनम् । अपि च भविष्ये अस्य कार्यक्रमस्य विषयाणां सास्वथीकरणम्। प्रयोजनमिति। anāyāsenatadavagamaḥ prayojanamiti। sammelane ghaṭitakāryakramāṇāṃ vivaraṇānāṃ janasasāmānyebhyaḥ paricayaḥ tathā vijñāpanam . api ca bhaviṣye asya kāryakramasya viṣayāṇāṃ sāsvathīkaraṇam। prayojanamiti.
सम्बन्धः sambandhaḥ	कृतस्य समारम्भस्य लिखितरूपांतरणम् अयं ग्रन्थः। अस्य लिखितनिबन्धस्य ग्रन्थस्य तथा नियोजितकार्यकर्माणां जन्यजनकयोः सम्बन्धरिति । kṛtasya samārambhasya likhitarūpāṃtaraṇam ayaṃ granthaḥ। asya likhitanibandhasya granthasya tathā niyojitakāryakarmāṇāṃ janyajanakayoḥ sambandhariti ।
अधिकारी adhikārī	प्राच्यविद्याजिज्ञासुरधिकारीति। सभाजिज्ञासुः अपि। prācyavidyājijñāsuradhikārīti

Translation of “Anubandha Chatustayam”

Subject	50th Session of All India Oriental Conference
Use	Providing the information about the event and making it easily available to the general public. Preserving the knowledge for future
Relationship	Between the conference and document, as the origin of information and record keeping
Audience (For)	Those curious to know about Indic History and information about this event

It is a pleasure to present the proceedings of the 50th session of the All India Oriental Conference (AIOC) in the form of an academic report. Normally, Sanskrit literature follow a pattern of Anubandha Chathustayam - where the essence of the document is listed under four categories.

The use of this ancient tradition here is to show that, the Anubandha Chathustayam method can still be relevant in the modern parlance to construe an abstract.

This is a report on the All India Oriental conference that was held in Ramtek, Nagpur. The report not only covers the events as they happened from Jan 9 to Jan 12, 2020, but it also provides relevant background information culminating finally into the mega Centennial celebrations. From the concept of AIOC to the analysis of the current AIOC 2020 event, this book report attempts to put the data in front of the readers transparently. To begin with, some of the salient points of this conference that is being written about are -

- Commemoration of the conference by the Vice-President of India, Shree Venkaiah Naidu signifying the importance of 100 years of AIOC contributions.
- A complete environmental friendly green celebration
- An unprecedented attendance by 1476 scholars/ participants over the 3-days events
- Covering 17 themes (3 more than the earlier one), 1022 papers presented by researchers and students, with Sanskrit Pedagogy, Sanskrit Journalism and Marathi Literature and Culture as new additions
- Special lectures with futuristic approach by eminent and established scholars of Indic literature with an emphasis on future prospects for young-minds
- On-the-spot drawing of portraits of the special event speakers by college students
- Adaption of digital media as the main communication tools signifying an amalgam of past-wisdom to the modern technology. Having one go-to place for information, online registration were some of the digital methods used to maximize efficiency
- Publication of 110 monographs and rare-books as part of the event to help in future research
- Book-fair/ exhibitions by 55 publishers across the country to get people and publishers connected
- Felicitations of eminent scholars as an appreciation of their contributions to Indic studies, with Mahakavi Kalidas Sanskritrati Rashtriya Pursaskar and other felicitations and citations.
- Special Shastrartha Parishad by scholars to show-case the traditional ways of vada-parampara
- Kavisammelanam, a gathering of national poets and recitation of their choice poems
- Saraswata Dindi Shobayatra a celebration of ancient grantha-parampara and a book-donation camp to help young students
- Media coverage through all the channels - print, digital (TV), social and hoardings, from the pre-event to the completion of the event. A special program on AIOC 2020 aired by Doordarshan Varthavali tops the list for its complete coverage in Sanskrit.

Foreword

A fascinating idea came to my mind in the dawn of a day, just before the Inauguration of All India Oriental Conference in Nagpur. I immediately called Warija Adiga, a passionate Sanskrit learner, living in Bengaluru. She agreed and landed the next day without any preparation. I knew that, with her exemplary capacity in communication and her vast experience in the corporate world, she would gather all the necessary information about this gigantic organization of AIOC 100. With a brief introduction to Dr. Renuka Bokare, Public Relation Officer, she was left to her own devices. As a result of her painstaking day and night efforts, and her meticulous hard work, this digital report is at your screen.

I am happy that my dream has come true the way I had wanted to. Thank you Warija Adiga.

Centenary Celebration of AIOC in Nagpur is a remarkable event in the history of Indic Studies in India. Kavikulaguru Kalidas Sanskrit University hosted AIOC with nearly 2000 delegates in Nagpur from 10-12 Jan 2020. Way back in 1919, AIOC began with an idea of promoting studies of Oriental subjects. Great scholars created this platform to share research outcomes with their peer-scholars across the country. This legacy has now continued for a century. The AIOC has seen many changes, developments, ups and downs. One of the reasons for the downfall of the AIOC could be attributed to the decline in serious research culture in all these fields. Yet, the senior scholars upheld the tradition.

Due to the advancement in technologies and communication, the meaning of research has changed at the global level. Significance of research in the so-called Oriental Fields has been marginalized. Western evaluation parameters have degraded the research outcomes in these fields. The term ‘oriental’ was given to the studies of ancient Indian knowledge and culture by the Western scholars. The word suggests that these subjects belong to the olden era which do not have any bearing to the contemporary world. Young minds do not see any value in revisiting history or similar domains. Main motivation behind organizing this event was to change the mindset of young researchers and to rejuvenate the research culture in Indian Studies. First of all, we wanted to involve young scholars and students in the AIOC. We wanted to showcase the old legacy through the exhibition of books and through the dialogues with stalwarts of India's scholarship.

We also wanted to record the tradition of knowledge creation in 21st CE. To signify all of these, 100 publications were brought out. We wanted to put forth a dissent voice on the so called Western 'objective' studies of India which are collectively called Indology. We wanted to invoke a new insider perception on Bharata Vidya. We wanted to question the unjust parameters of evaluation of our Shastras and to introduce new norms of evaluations as well. We wanted to show how the western lenses are obstructing us in seeing our own true nature. All this at one stroke. We do not know how much we could accomplish here. This was a humble beginning from such a historical platform. The entire team of Kalidas University led by Prof. Madhusudan Penna and my other colleagues along with Nagpur well-wishers made it possible. With the support and guidance from the President Prof. Gautam Patel, General Secretary Prof. Saroja Bhate and other executive members, the conference was conducted. For me it was not an event ; it was a turning point. No records, no history. Therefore, to create a clear roadmap for the future, this report becomes the base.

Warija Adiga with the help of Dr. Renuka and other scholars, authored this outstanding report with analytics and internal & external observations. Dr Renuka Bokare deserves a big round of applause for her efforts in keeping all the bits and pieces of records in order as well. This digital book brings you the AIOC experience through web links for each and every bit of the events - lectures, presentations, exhibitions, cultural evenings et al in one shot. This is incredible.

Words fall short to express my indebtedness to all those who made it possible. Rest, I leave it to you.

Shrinivasa Varakhedi
Vicechancellor
Kavikulaguru Kalidas Sanskrit University
Ramtek.

Shravana Purnima 3-8-2020

Acknowledgements

First of all congratulations to all the participants, delegates, management, the administrative team, the volunteers, the backend support team and the AIOC executive body for a wonderful AIOC 2020 centennial celebration.

This book is a labor of efforts of all who have contributed to the AIOC 2020 program, directly or indirectly. I thank the KKSU team, AIOC participants and other direct and indirect contributors, for enabling me to report out the event to the best of my abilities. Please excuse me if I am not able to list each person's name specifically, but from my heart, I do thank all those who have helped me in creating this report.

I am grateful to Dr Shrinivas Varakhedi, VC of Kavikulaguru Kalidas Sanskrit University, Ramtek, patron of the event and the sponsor of this book. This book is a brain-child of Prof Varakhedi, and by his constant feedbacks, ideas and suggestions, he ensured that we were setup for success to create this report. Without his complete support and guidance, this book would not have been possible. The goal here was to have this document, not only a matter of record-keeping, but also to as a useful tool for the students of Indic history, now and in future.

My heartfelt thanks -

- To Dr Renuka Bokare for enthusiastically getting me access to the relevant information promptly and providing me regular inputs on the content. She acted as a single-point of contact for all the required data for the document. This ensured that I needed to focus only on the report and leave all the worries of collecting relevant data to her, such as photos, videos taken during the conference, media and news coverage and any information regarding the AIOC, KKSU or places, which was a humongous task by itself - there were 42 videos in total and other information like media coverages, circulars, internal documents. The remarkable point about Dr Bokare I want to share here is, that not only she provided me with the required data, but she also ensured that these information were tagged and catalogued properly. I am indebted to her for the amazing gesture of thoughtfulness and kindness, and also her hospitality during the conference.
- Sri Charudatta Modak Snaps and Sri Manish Ujawane Videos for the videos and photographs of the conference.

- To Prof. Dr Satya Vrat Shastri, a legend in the field of Sanskrit, for giving me ideas on Sanskrit studies. His decades of experience and work in this area cannot be measured by just a few words. I felt honored to be able to get some time from him during the conference. I appreciate his daughter Dr Indu as well, for making me feel like a part of their family during the brief stay at the venue, and taking me along with them to the Swaminathan temple tour, which gave me more time with the professor.
- To Prof. Gautam Patel and Prof. Saroja Bhate for answering my queries patiently and giving me their time during their busy schedules.
- To Sri N. R. Pattarkine, whose articles in the Hitavada Citiline newspapers were helpful to get started in understanding AIOC. These news clippings are added to appendix for ready-reckoner on AIOC history.
- To Dr Gokhale for helping me with the traveling logistics in such a short notice.
- To Sri Rupesh Rudrakar and Sri Chinmay Munje, the enthusiastic volunteers of KKSU, who ensured that I focus only on the conference and not worry about any other logistics during my stay.
- To Dr Shivani V for being a solid support system in the background, and encouraging me in taking up this assignment.
- To Prof. Madhusudan Penna, whose summary on the event was helpful in collating the information.
- To the whole KKSU team for the hospitality and kindness they have shown to me during my stay. To add, why this was so unique to me is that, in my past 20 years of career in IT, I have had the opportunity to attend many conferences. However, I do not have an instance to share, where this kind of hospitality was shown to me, even though I was a complete stranger to the most here. This event being bigger than any other events that I ever had attended, makes this hospitality feeling sweeter. I am sure, I may not be the only one experiencing this sense of hospitality, other participants and delegates must have also felt the same warmth here.
- To the additional local secretary and general administration for their support.
- To my parents, my brothers and sisters, friends and teachers for getting me where I am now

-Warija Adiga

The document structure

The current document is organized as follows -

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Current section	Information about the document, preface, foreword, acknowledgements, TOC
Prelude	Details about overall AIOC and the details of AIOC 2020 from planning to the program overview, and the role of KKSU
Celebrations	Starting from Saraswat Yatra to the grand inauguration of the conference
Book publications	Details about 110 books released during the conference
Shastrartha	A traditional “vada parampara” - Shastrartha by 12 Sanskrit scholars conducted in both the days
Special lectures - future perspectives	All special lectures conducted over 3 days with links to the videos
Paper presentations	Information about the paper-presentation
Kavya gosthi	Information about the kavya gosthi conducted on the final day
Cultural program	Both days of cultural program activities
National book fair	Information on the national books fair
Awards galore	Complete presentation ceremony
The closing ceremoney	The valedictory ceremony and speeches
Epilogue	The summary and take-away from the program
Appendix	Bibliography and links to the videos, documents

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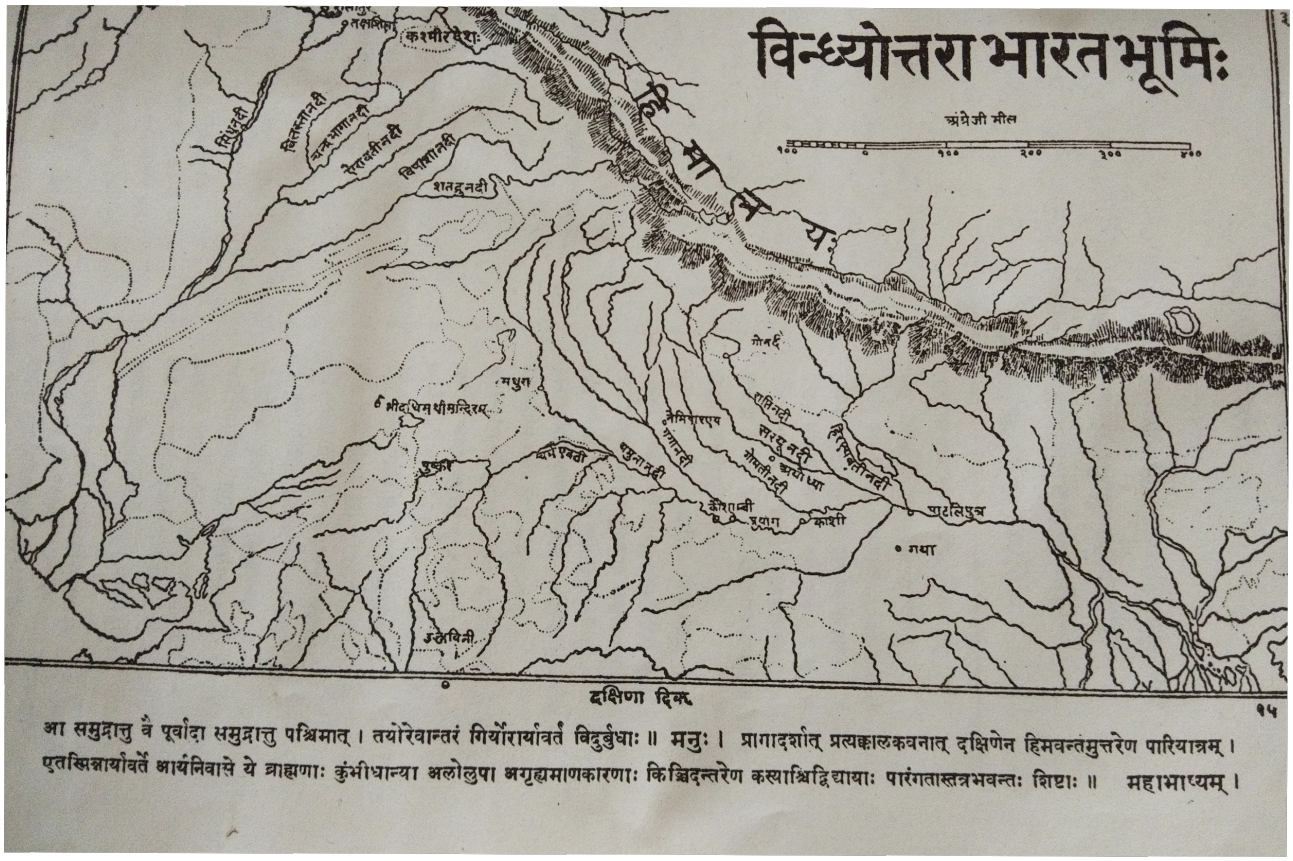
Prelude

राष्ट्रहिताय संस्कृतम्
कविकुलगुरु-कालिदास-संस्कृत-विश्वविद्यालयः
Kavikulaguru Kalidas Sanskrit University
Ramtek, Nagpur, Maharashtra
Hosts
अखिलभारतीयप्राच्यविद्यासम्मेलनम्
All India Oriental Conference
100th Year ★ 50th Session
NAGPUR Session ★ 10-12 Jan. 2020
Invitation
On Friday, January 10, 2020 at 10.00 hrs
At Kavivarya Suresh Bhat Sabhagruh, Reshimbagh, Nagpur

What is AIOC?



आ समुद्रात्तु वै पूर्वादा समुद्रात्तु पश्चिमात्। तयोरेवान्तरं गिर्योरार्यावर्तं विदुर्बुधाः॥ मनुः। प्रागादर्शात् प्रत्यक्कालकवनात् दक्षिणेन हिमवन्तमुत्तरेण पारियात्रम्। एतस्मिन्नार्यावर्ते आर्यनिवासे ये ब्राह्मणाः कुंभीधान्या अलोलुपा अगृह्यमाणकारणाः किञ्चिदन्तरेण कस्याश्चिद्विद्यायाः पारंगतास्तत्रभवन्तः शिष्टाः॥ महाभाष्यम्।

For a snapshot view of the All India Oriental Conference (AIOC), the readers are advised to see the KKSU video documentary on the subject here. For those interested in the detailed history of the same, the articles by Shri Pattarkine could be useful. Being academic in nature, this report looks beyond these historical data to provide an in-depth analysis of the event and its significances.

The AIOC is a biennial event, where like-minded people share their knowledge with each other on Oriental explorations. This conference was started a hundred years back, as an initiative to collaborate in the discovery of the exotic East, which was then Bharat. (Bharat, here, includes areas beyond the current boundaries of India and refers to other nearby countries as well.) The goal was a way for them to understand the unknown terrains, religions and cultures, and pool the collective knowledge on the same. AIOC owes its origin from another conference, namely the International Conference of Orientals (ICO).

Through travelogues and trade, people were getting intrigued by the exotic East. To understand more of the unknown, mystic places, which differed from them in color, language, faiths, food habits, architecture and you name them, the representatives from some of the European nations

started pooling their knowledge through this conference. It was also a biennial conference like AIOC (and incidentally ICO's centennial celebration was held in Paris in 1984).

The term Oriental used in these conferences has its own story to tell. One may want to read the book "Orientalism" by Edward W. Said, where the direct and indirect implications of this word are explained clearly. The interpretation of the word Orientalism has been a sore-point of discussion in this centennial celebration as well. However, we park that discussion for the time-being here, as the topics will get cleared in the subsequent chapters documenting the present scholars' lectures.

Akin to tourists depending on the local guides at for specialities of the particular place, the conference started tapping into Bharatiya scholars to get deeper insights on the cultures. Finding local participation meant that they had to pick up suitable locations for the conference which were least inconvenient both European and Bharatiya scholars. It was uncomfortable for the foreign scholars to meet in Bharat, and it was equally difficult for the Bharatiya experts to travel overseas. An apt solution was to get a conference in India and thus AIOC found its beginning in India.

The perspectives towards knowing Bharat and/ or Asia, have become explorations of traditions and to some-extent self-introspection and identification. The scope of study broadened with each new session, which was covered by Prof Gautam Patel in his presidential address. Being chaired by renowned scholars like Prof. S. Radhakrishnan, Prof. Bhandarkar and other stalwarts, the conferences have created a platform to have balanced views of both sides of a coin.

Not to take away anything from the glorious traditions of AIOC, it is still important to talk about what it means by the balanced views and go back a little in time. It is apparent that, there were natural interests among people to understand each others' countries and cultures when trade started flourishing between various countries in the world. What started as trade-relationships between Asia and Europe, subsequently took the shape of empire building exercise by the West. While some studies genuinely began with scholarly interests, some of them started directing their efforts to see how these nations could be ruled or how to propagate Christianity. Although the conference as such, has been and is a good platform for knowledge sharing among each other, the proceedings and other outputs of the conference, become a chronicler of history by itself. These reports not only record history, but they provide a glimpse to the attitudes of different sets of people. For example, glancing through the proceedings of one such document, "Proceedings of

the asiatic society of Bengal",1874, one can find a quote from another book of the time. In this particular proceedings report, we see a R. Banerjee quoting about an ethnic race of Bengal from the book, "Descriptive Ethnology of Bengal" . Now when one traces back the referenced book for details, one does not have to go too forward from the preface to see that the book on anthropology use words like "shy creatures", "specimens" on Indians, while cataloguing them into different categories under various classes like Aryans, Dravidians, Brahmins, showing the prejudicial views on races. One can see how these narratives have set a deep-root in Indian psyches. However, topics such as these are beyond the scope of this document, but these are shared to show how record-keeping of the conferences are important to understand the true history of a nation and the context that has been based on. These references were shared to show the colonial mindsets, when the conferences were initiated. With the changing times, the themes have also changed.[1]

Regardless of conjectures on the motivation for these studies, there is no denying that these interests in the East produced several Sanskrit scholars par excellence in the West, with serendipitous extensive documentations and preservations of the Indian artifacts. For example, William Jones, of East India Company, established the world's first Asiatic Society in Calcutta in 1784. This society now has a collection of 77000 manuscripts and several thousands other artifacts in its library. Here the shloka from Mudrarakhasam seems to be apt -

चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः।
न शालेः स्तम्बकरितावप्तुर्गुणमपेक्षते॥ - मुद्राराक्षसम्
cīyate bāliśasyāpi satkṣetrapatitā kṛṣiḥ।
na śāleḥ stambakaritāvapturguṇamapekṣate॥ - mudrārākṣasam

"The land does not expect the quality of the sower for the seeds to grow healthy. Regardless of who is sowing, if the land is good, it will automatically grow good plants".

Cutting to the chase, a separate biennial AIOC conference was initiated in 1919. The Bhandarkar Oriental Research Institute (BORI) was set up in 1917 as a dedicated institute. It started with the collection and preservation of ancient manuscripts, with transcription and translation of Mahabharata as its first project. Now its library has 29000+ manuscripts, still counting. AIOC is run as a trust and it has its administrative office in the BORI premises. AIOC consists of a

[1] One can read the first AIOC proceedings to get a view -https://archive.org/details/in.ernet.dli.2015.282638/page/n139/mode/2up

president, a vice-president, a general secretary, a treasurer and executive members. The circular on AIOC 2020 invitation gives the list of the current members. AIOC gets hosted by any organization, who bids to host it. The organizing institute and AIOC team work together to hold the conference. In the 49th session of the AIOC, KKSU proposed that they will organize the conference. KKSU and in May 2018, the proposal was accepted. The 50th session of the conference hosting went to KKSU, and it was decided to use Nagpur, the Orange City of India as the city for the 2020 conference.

Body of AIOC 50th session and were unanimously approved with the following key members -

- Shri. Nitin Gadkari - Chief Patron
- Prof. Dr Shrinivasa Varakhedi - Patron
- Prof. Dr Gautam Patel - President of AIOC
- Prof. Dr Saroja Bhate - General secretary of AIOC
- Prof. Dr Madhusudan Penna - Local secretary of AIOC
- Dr. Harekrushna Agasti, Additional Secretary
- Dr. Kalapini Agasti Additional Secretary
- Dr. Dinakar Marathe Additional Secretary
- Dr. Parag Joshi Additional Secretary

With the ball rolling thus, the conference was held with a lot of fanfare, and all who were present in the conference were unanimous in one thing, that the conference went beyond their expectations and had the right ingredients for a wonderful centennial celebration. In the end it was felt that this particular conference has set a high bar in planning, execution and future direction for others to emulate. So let us start with the university that hosted the centennial celebration - KKSU.

Kavikulaguru Kalidas Sanskrit University (KKSU)

Established on 18th September 1997, KKSU, it has been rated as the top Sanskrit university of India in the Education World India Government Education Rankings 2020-2021. Located in Ramtek, Nagpur, it gets its name from the immortal Sanskrit poet - Mahakavi Kalidasa, whose plays and poems continue to enthrall the young and the old equally. The cultural events during the present conference also showcased some of his works as dances and dramas, proving the timelessness of one of the most ancient, recognized poets in the world.

It is believed that Ramtek was the place where Mahakavi Kalidasa wrote the world-famous Meghadootam Khanda-kavyam in Sanskrit. The following vision/ mission statement of KKSU seems to pay tribute to this punya-bhoomi of Kavikulaguru Kalidas like paying obesieance at a temple for well-beings of all -

- The vision - Sanskrit for Future
- The mission - Sanskrit for All
- Research focus - Tradition for Innovation

KKSU is unique in that, while providing traditional learnings like Veda, Vedanta, Vyakarana, Nyayashastra, Mimamsa, Dharmashastra and Sahitya in guru-shishya parampara, the curriculum

also includes the modern education streams like Bachelor of Arts (B.A.), Bachelor of Education (B.Ed.), Master of Arts (M.A.), Master of Philosophy (M.Phil.), B. C. A (Bachelor of Computer Applications), M.Sc. and Ph.D among several others streams. In the modern curriculums, Sanskrit is included as one of the mandatory subjects, while allowing students to pursue their chosen streams, in line with the motto of the university. This is truly an amalgam of tradition with modernity, increasing job opportunities for students while providing glimpses to the solid roots as well. A new campus at Waranga, Nagpur is growing rapidly to cater to ever-expanding scope.

To get a tour of KKSU, this video is handy, with the commentaries in Hindi, one can get the real feel of the place.

Kavikulaguru Kalidas Monument in Ramtek

AIOC 2020 Planning

This video here shows the planning of the AIOC 2020 event.

When the VC of KKSU, Prof Varakhedi proposed the idea of hosting the conference, he and his team knew it was an ambitious project requiring heavy lifting. As the saying goes, with able and efficient leadership, and a team of dedicated members, any challenge can be surmounted -

मनः प्रसादः श्रद्धा च तथा करणापाटवम्।
सहायोत्थानसम्पच्च कर्मणां सिद्धिलक्षणम्॥ - कामन्दकीयनीतिसार12.42
manaḥ prasādaḥ śraddhā ca tathā karaṇāpāṭavam।
sahāyotthānasampacca karmaṇāṃ siddhilakṣaṇam॥ - kāmandakīyanītisāra12.42

"There is no resource in this world for accomplishing even a minor undertaking. He who uses countless means, is in a position to achieve his objective. "

It took nearly a year of preparation and planning for the conference, with the KKSU team working tirelessly on these activities, while managing their day-to-day responsibilities of the university as well. The planning had two-aspects to it -

- The administrative part of the program - from resource management to ensuring the logistics required for this event were understood and adequate preparations were done, from identifying the buy-ins required by the number of government agencies to coordinating with them for permissions and preparedness [Administrative Planning]
- The other aspect was of the scholar-management-planning, the topics to be covered as part of the conference, inviting the scholars and guests, balancing between the scholarly debates and having cultural programs to entertain and showcase Indology as well. [Academic Planning]

Administrative Planning

One of the inherent factors the planning team had to factor in was to see how to make the whole program environment friendly. With the motto that actions should speak louder than words, instead of lecture series that normally becomes part of the conferences, each item of the program was designed to be sensitive towards the environment. From the welcome kits not including any plastic to having green autos for commuting alternatives within the premises, the team did not leave any stone unturned in following the green agenda. There were no throwaway plastic cups

and bottles. Even the speakers were given water in the steel/ copper vessels, instead of those plastic bottles we see in the conferences.

The fact that there would be high profile political leaders with their security entourage, and expected participation by 1500+ people, needed coordination with various government and non-government agencies of Nagpur, as shown in the following list -

1. Secretary, C P And Berar college , Tulasibagh ,Nagpur
2. Divisional Officer,South Zone National Improvement Trust Nagpur
3. Executive Officer National Improvement Trust Nagpur
4. The Police Inspector, Kotwali Police station, Mahal,Nagpur .
5. The Executive Engineer, MSEDCL, Tulasibagh , Nagpur.
6. The Assistant Commissioner, Nagpur Municipals Corporation, Hanuman Nagar Zone,
7. The Deputy Engineer, P W D section, In front of Ladies club, Civil line, Nagpur.
8. The Sabhapati,(Fire brigade)Nagpur Municipal Corporation Raghujinagar,)Nagpur .
9 The Traffic Police Inspector,Sakkardara Traffic Police station,Nagpur
10. Section In charge Health DepartmentNMC Nagpur
11 District Collector NMC, Nagpur
12 Post Master General, Indian Postal Department, Maharashtra Circle & Vidarbha Region
13 Police Dept. Special Branch for passes
14 Authorities & Officials of Rashtriya Svayamsevak Sangh, HeadQuarter, Reshimbag,
15 Purple Media, Nagpur
16 Sankalp Events, Nagpur
17 Principals of All Schools & Colleges affiliated to KKSU & R.T. M. Nagpur University
18 Swaminarayan Foundation, Nagpur
19 Sannidhi Alumni Association, KKSU, Ramtek
20 Book Publishers from all over India

People familiar with project management will know that having a clear work-break-down structure and the resources associated with them clearly are hallmarks of good project management skills. Accordingly the work was divided into 20 sections, with a leader assigned to it. The leader of the committee was responsible to get the tasks done, and had a team to help her/ him with the tasks. They not only depended on the KKSU team members, but were utilizing external volunteers from affiliated colleges to make the event a success.

The following table shows the number of committees formed and the associated leaders for those committees.

Sr. No.	Committees	Coordinators
1	Accommodation Committee	Prof. C.G.Vijayakumar
2	Food Committee	Prof. Krishnakumar Pandey
3	Transportation Committee	Dr. Prasad Gokhale
4	Registration Committee	Dr. Parag Joshi
5	Session Committee	Prof. Kavita Holey
6	Inauguration & Valediction Committee	Dr. Kalapini Agasti
7	Purchase Committee	Dr. Harekrishna Agasti
8	Publication Committee	Dr. Dinakar Marathe
9	Public Relations Committee	Dr. Renuka Bokare
10	Advertising & Media Committee	Dr. Renuka Bokare
11	Finance Committee	Dr. Ramchandra Joshi
12	Cultural Program Committee	Prof. Nanda J. Puri
13	Election Committee	Prof. Lalita Chandratrey
14	Books Exhibition Committee	Dr. Deepak Kapde
15	Guest Arrangement Committee	Shri. Sumit Kathale
16	Technical Committee	Shri. Rajivranjan Mishra
17	Security & Cleaning Committee	Shri. Pravin Kalambe
18	Medical Assistance Committee	Dr. Madhav Aashtikar
19	Information Committee	Ms. Mrudula Kale
20	Water Arrangement Committee	Mrs. Pallavi Kawale

Depending on the complexity of the tasks, the committees created their own sub-committees to manage them as sub-tasks. For example, a decision was made to make this conference a role-model for environment-friendly initiative. Hence, under the ‘Security & Cleaning Committee’, there was a sub-committee named Green Team assigned to Srivarda Malge. Their task was to identify areas

having risks to environment and devise ways to mitigate those risks. For example, how to avoid using single-use-plastics in the conference, with expectancy of over 1500+ guests, how to keep the surrounding clean, how to reduce carbon-foot prints and similar challenges needed to be identified and addressed. Shrivarda Malge along with the NSS team coordinator Dr Dinakar Marathe worked with the volunteers from KKSU, DSW and NSS to plan and execute it accordingly during the conference. For instance, the personal kits given to the delegates were jute-bags. Even the pens distributed were made of paper instead of plastics, the ID-cards also did not have any plastic on it. The ubiquitous PET water bottles were replaced by copper vessels, which not only sent the message of the environmental friendliness of the conference, but also added aesthetics value to the whole decorum. Managing ~1500 people meant, attention needed to be paid to the garbage disposal as well. It was a duty of all the participants to ensure that the garbage was put in the designated bin, and the green team ensured that the disposal was seamless. This eco-friendliness was recognized by the media as well. The takeaway here is that, environmental consciousness should be an integral part of planning and execution of any event.

All the section heads and their teams have similar hands in making the event a success. Listing each one individually is out-of-scope of this report. The examples given here were to give an idea on complexities of planning and execution, and the sweet result of the same.

Academic Planning

With committees formed to take care of the administrative tasks and coordination, there was another team formed for the paper-presentation streams. For each theme, there was a section president identified and assigned to the task related to that theme. This helped to organize the final 1022 presentations received as part of the conference call for papers. The following table gives the list of themes and the section-presidents -

No.	Sections	Section President
1	Vedic	Dr. Mugdha R. Gadgil
2	Iranian, Islamic, Arabic and Persian Studies	Prof. Dr. Sujauddin N. Shaikh
3	Classical Sanskrit	Dr. Manjusha Gokhale
4	Pali & Buddhism	Prof. Chaudhary Biswas Nath
5	Prakrit & Jainism	Dr. Harendra Prasad Singh
6	History, Archaeology & Manuscriptology	Dr. Vijay Devshanker Pandya
7	Indian Linguistic & Dravidic Studies	Dr. Vinod Kumar Jha
8	Philosophy	Dr. Ravindra Mule
9	Religion	Dr. Sudha Gupta
10	Technical Science & Fine Arts & Sanskrit & Computer	Dr. Mishra Prayag Narayan
11	Asian Studies	Dr. Manjiri Bhalerao
12	Modern Sanskrit	Dr. Chandra Bhushan Jha
13	Epics and Puranas	Prof. Natavar Joshi
14	Indian Ae sthetics and Poetics	Dr. Abhiraj Rajendra Mishra
	New Sections	
15	Sanskrit Journalism	Shri. Baladevananda Sagar
16	Sanskrit Pedagogy	Prof. J. Mishra & Prof. Behra
17	Marathi Literature & Culture	Prof. Madan kulkarni

Summary of the plan

Apart from the extensive planning, it is very important to note that the successful execution of such a mega-event depended on the volunteers dedication, administration's talent and trust of people in them. It also meant a strong leadership and administrative skills on display. In this regard, people were vociferous in commending Prof. Shrinivasa Varakhedi for the leadership. Prof. Varakhedi has already established himself in the field of Sanskrit shastra and education, this event here showed his administrative skills and the command over using modern technology to the utmost.

From digital registration to having all the information online, the traditional conference was getting a new modern look.The tone of the conference was also set to consider future perspectives and not limited to exploring the ancient past. He was ably assisted by the committed and dedicated team of KKSU, and there is no denying that without a strong team, leadership does not always succeed. The successful outcome of the event showed the partnership between the management and the team of volunteers and stakeholders, gelled together well. What was interesting to note was, there was no monetary incentive in the exercise, but the sense of service that each one had was the driving factor. The enthusiasm, dedication and belief in the cause, made all roll their sleeves to make this a resounding success.

The motivational gurus of management have always tried to find how to make a team click and have propounded a lot of carrot-and-stick theories. Here, none of these theories seem to apply, as people from all the levels of hierarchy seem to be enjoying their jobs.

(I was asked to attend the conference to observe the conference, interact with stakeholders and write about the experience. While I did get a chance to talk with many esteemed scholars, I happened to talk with a person not part of the conference as such, but who was running a canteen to supply hot-beverages to the delegates. Her name is Mamata. We struck a conversation, while she was waiting to serve tea/coffee and biscuits. She told me she had done BA and her plan was to pursue study in law, when her two boys grow a little older. She also added that she was feeling very good about running the canteen and providing beverages to the attendees in the conference. That was the spirit, I could see even in people who were there not to listen to the lectures, but to provide services as well. I am sharing the experience here, as an observer, to show how the atmosphere of the conference was enthralling to one and all. -Warija Adiga)

The other stakeholders of this conference were the sponsoring organizations. All know that, a conference cannot be run by just hard-work and enthusiasm. The logistics and material costs are

required, even though most of the tasks were done by volunteers. While 35% of the cost of the conference was borne by KKSU, 35% came from registration and other sources, while the rest of 30% of the total cost was covered by the sponsors.

Sponsors and enablers

The majority contributors to the cause are listed below -

- Ministry of HRD, Rashtriya Sanskrit Sansthan, Govt of India New Delhi.
- The Chairman, Indian Council for Philosophical Research, New Delhi.
- Tirpude College of Hotel Management , Nagpur
- Prof. Madhukar Basole, former Director VNIT, Nagpur
- Swami Narayana Institution, New Delhi.
- M.L.A. Hostel Authorities
- The Nagpur Administration, the Nagpur Municipal Corporation, Nagpur Police Commissioner and fire station
- Indic Academy, Hyderabad

Food and Accommodation

A conference of this magnitude, spanning multiple days and having guests coming from different locations, the backend logistics of providing food and proper accommodation become a significant challenge.

As the Subhashita goes -" बुभुक्षितं न प्रतिभाति किञ्चित् - Nothing occurs in the mind of a hungry man", so a lot of attention was paid in this area as well. The food-committee was led by Prof.

Krishnakumar Pandey (Coordinator) along with Dr. Umesh Shivhare and Prof. Anagha Ambekar. Planning needed to manage daily, breakfast, lunch, dinner and snacks for 1500+ guests, while aligning them with the conference timings as well. Prof. Ambekar added a beautiful Maharashtrian touch by giving beautiful gajra to ladies during lunch. She also ensured that there were beautiful flower arrangements in the halls daily to add to the decor.

The teams were able supported by the volunteers in their tasks. For example, the students of Tuli College of Hotel Management volunteered for the hospitality, while volunteers from the KKSU Almuni association and other colleges too, were seen helping in registration, travel-desk, transport, accommodation and green initiatives enthusiastically. These volunteering students were seen serving food to the guests, with a smile which, added charm to the conference. Making food available to delegates, attendees is one thing, and serving with hospitality is the Bharatiya tradition of "Athithee Devo Bhava" which was reflected during the conference.

The accommodation team was led by Prof. Vijaykumar (Coordinator) and supported by Dr. Jaywant Chaudhari, Mrs. Kalyani Deshkar and Shri Neelesh Rathod. Shri Sumit Kathale led a separate VIP accommodation committee. The planning factored in the requirement for easy commute to the venues but also looked into combining similar minded people in one location. Learning in a conference can always be expanded by the networking opportunities available after the sessions, and a lot many ideas could be generated in a casual talk in a corridor too. Not only the delegates and the participants, thoughts were given to house the representatives from the publishers appropriately. The volunteers' numbers were shared with the guests to address issues with the accommodations, so that these volunteers worked with the lodging houses to resolve the issues. Some volunteers were stationed in these locations as well. Just for the record, the following accommodations were provided to different guests in total -

MLA Bhavan (100 guests), Maa Umiya Bhavan (230 dignitaries), Radhakrishna Bhavan (32 rooms for the AIOC executive members, special speakers), VNIT Boys Hostel (200 delegates including book publishers), VNIT Girls Hostel (100 lady delegates), Hotel Atithi Inn (15 rooms), Hotel North View (13 rooms for the VCs of all the Sanskrit Universities of India) and Akshardham (65 dignitaries). All the research students who came to present research papers at the conference were accommodated in Rashtriya Swayamsevak Sangh Bhavan, where most of the events were held.

Media Coverage

A conference cannot be run in silo, limiting knowledge sharing to only the attendees. It was important that the advertisement of the program reached people interested in Indic studies, and also the information of the conference was shared with the general public. With this in mind, there was a specific media outreach team led by the public relations officer, Dr Renuka Bokare. Apart from working with the media, she wrote the scripts and directed 3 documentaries related to AIOC 2020, KKSU and AIOC history and the pre-planning video.

The media coverage and advertisement started with a press conference on 4th January, at Tuli hotel, where Prof. Varakhedi, Local Secretary Prof. Penna, Registrar Prof. Vijaykumar, additional local secretary Dr. Harekrishana Agasti, Dr. Kalapini Agasti, Dr. Dinkar Marathe, Dr. Parag Joshi, Dr. Deepak Kapde, Prof. Krishnakumar Pandey and Dr. Renuka Bokare were there in presence of 25 journalists. With print media and hoardings informing people of the conference, the activities had already clicked in.

One day before the formal beginning of the conference, a media lounge was set up for the media personnels to relax and work, where internet access and laptops were also made available. All the leading newspapers and the electronic media of Nagpur covered all three days of the event. Prasarbharati from New Delhi covered the inaugural day program, which was broad-casted on Rajya Sabha TV and Akashwani. Similarly, the famous duo of Vartavali, Sri Sunil Joshi and Shri Yuvaraj Bhat of Delhi Doordarshan were seen interviewing several attendees and they created a special report giving an overall report of the event

Apart from the conventional reporting platforms, the KKSU through a social media champion committee reached out to people through the social media platform as well. The following links provide more details on the media coverage of the event.

AIOC - Post News

AIOC - Press Release

AIOC 2020 Album

Doordarshan Vartavali Program

A conference in silo, with only the participants being aware of it, does not add value to the bigger population. One of the salient features of this conference was its media outreach. Based on the feedbacks and responses received, it can be easily said that this conference was a notch above other Indic conferences on media factor. From Doordarshan transmission to print media and newspaper articles, the hoardings, the celebrations, the live telecast through social media, all were helping the light of the conference reach far and wide. Also, the media presence, before, during and after the conference shows the healthy partnership that was built between academia and media. In this world, where 4th pillar of democracy, namely media is often charged with sensationalizing news in order to gain TRP, the kind of coverage they provided for the conference, was very heartening to see.

The takeaway of the media coverages is that a conference can have a bigger outreach by partnering with media. The output of the conference has a chance of reaching more than the people who could make it to the conference.

With this, we begin our journey with the overall program overview.

The Program Overview

The AIOC 2020 Nagpur[2] has been unique in many ways. The focus of the conference was not limited to studying the past, but also to have future perspectives. While it is important to know about our history and traditions, it is equally necessary to create futuristic outlooks for the youths to act on. With this vision in mind, the scholars were asked to give futuristic angles to the topics they had chosen to speak on. To give an analogy, we generally see retired people spending their time reminiscing about their youths and childhood. Similarly, a conscious decision was taken to take this conference of 100 years, not limiting itself into a reminiscing ground of a begone past, but expanding into a fertile ground of exploration, where the youths were both aware of the roots, and future potentials as well. They need to grow into big trees bearing fruits, and willing to create their own pasts that they can be proud of. The special lectures series was thus an exercise in this area, targeting youths to create a beautiful future, by understanding the past. This futuristic approach was not limited to only the lectures. By including young scholars like Sriman Yadupati Acharya, the youngest Naiyayika from Kashi to Kum. Shruti, a young lady scholar from Mengaluru, an attempt was made to prove that Sanskrit has no age-bar or gender-bar, and the conference had taken a new direction.

In addition to this change in strategy for the conference, three additional streams of lectures were added to the program. The conference hence increased the scope of the events. The increase in scope without increasing the time-duration of the event, meant, time-keeping would be a challenge. However, coordinators did ensure that all got a chance to speak, but many scholars did have to cut down their speech as part of time-keeping. The delay of start of one event triggers delays to other events as well. The Kavyagoshthi, also faced a similar challenge. So, this is a learning for the future organizers, to see how to manage time-keeping of speeches better. Believe me, coming from the Information Technology background, I have always seen meetings overrun, and know for a fact, this time-keeping is a universal challenge, not unique to AIOC 2020. There were good plans in place to overcome time-challenges - like slipping a note to the speaker politely, when one was going beyond the given time seemed to work. But the fact is, the scholars speaking out there in the special sessions, were bringing at least a million personal hours of knowledge cumulatively, built over decades of studies and experience!

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[2] The media briefing gives a summary of the program - https://ia601506.us.archive.org/16/items/aioc-2020-press-release/AIOC%202020%20Press%20Release.pdf

AIOC2020 hence played a balancing act between the ancient studies and future outlook, catering to the young and old audience, scholarly and entertaining as well, comfortable but adhering to the environmental friendly norms everywhere.

Apart from the above points, there was another event, targeted specifically for the young adults - the Saraswat Dindi Yatra. Children relate to festivals and actions. The Saraswat Dindi Yatra provided them a platform to showcase their talent as students, numbering 950 , participated in the Saraswat Shobha Yatra on 9th Jan, evening. So it is fair to say, the participations from a Sanskrit child-prodigy to octogenarian Padmabhushan and Jnanapeetha award winner Prof Dr Satya Vrat Shastri, the event represents the transitory aspect of past-present-future of history in a nut-shell!

Highlights of the Nagpur Session

- 110 monographs and books on different subjects in different languages
- Publishing the Oriental Legacy, a collection of speeches of General Presidents of previous sessions.
- The documentaries on history of AIOC , KKSU visual tour and the AIOC2020 Planning
- Extensive media coverage of the event, during and after the conference, through all the channels
- Three new sections viz., Sanskrit Journalism, Sanskrit Pedagogy and Maharashtra Language and Culture.
- National Shastrartha Parishads, with both young and experienced scholars showcasing their command over ancient Sanskrit treatise
- Kavya Goshthee showcasing various genres of poetry by talented poets, new and established
- A National Book Fair, with about 55 national Oriental Book Publishers participating.
- .Special Lectures with future perspectives, expanding the Oriental conference to cover all 3 aspects of the time, the past, the present and the future of Indology with focus on the youths, the future of the country.
- Cultural events which enthralled the audience with a combination of ancient themes with modern renderings,
- Sahitya Dindee Saraswat Yatra- a local procession of school children to showcase the objective of the Oriental Conference.
- Award ceremony of Mahakavi Kalidas Sanskritvrati Rashtriya Puraskar, (a national award ceremony on the first day)
- Young fine-art students drawing portraits of the scholars on the dais and presenting each one of them a portrait of their own.
- Eco-friendly green conference, with care-taken on each front for environmental awareness.

The Centennial Celebrations

Saraswat Shobha Yatra

Reshembhag, Nagpur, Jan 9, 2020. (Video)

Like it was mentioned earlier, Prof. Varakhedi's vision included enthusing younger generations, making them aware of Indic culture and making them participate in this journey. Plain talks and speeches may not be sufficient to attract children. So, keeping children and young-adults in mind, Saraswat Shobha Yatra was held before the official inauguration of the event. A total of 950 students from 15 schools had registered for the event. They added beautiful colors to the event by their cheerful parades, with a lot of pomp and ceremony.

The event began with Prof Varakhedi giving certificates to the participating schools and volunteers. The event was flagged off by Shri. Shireesh Deopujari, (Sanskrit Bharati) , Prof. Gautam Patel (General President, AIOC), Prof. Saroja Bhate (General Secretary, AIOC), Prof. Satya Vrat Shastri, Prof. Shrinivasa Varakhedi, Prof. Madhusudan Penna, Dr. Veena Ganu and Dr. Hansashri Marathe. Resplendent in bright traditional turbans and big smiles, the ground echoed with a chant of Vadatu Sanskritam, Jayatu Sanskrita and Vande Mataram.

Each school show-cased a theme each and walked or danced in a rank to the drum-beats along the way in a procession. The attires matched and emphasized the themes of each school. The parade started from Smriti Mandir, Reshimbag and came back after completing a circle, passing through Ashok Chowk and Lokanchi Shala. The three best presentations were given prizes during the valedictory function at the end of the conference.

Schools/ Colleges	Prizes
1. Shri Aayurved Mahavidyalaya	First
2. Keshav Nagar	Second
3. C P& Berar High School	
4.Vanita Vikas Vidyalaya	Consolation
5.Tuli College	
6.Vidhya Sadhana Convent & High School	
7.TBRAN's Mundle English Medium School	Third
8.Shrimati Binzani Mahila Mahavidyalaya	
9.New English High School	
10.L.A.D College	
11.Administrative Service Degree College	
12 Tirpude College	
13.Radha Mahavidyalaya	
14.Lokanchi Shala	
15. KKSU	

Inauguration

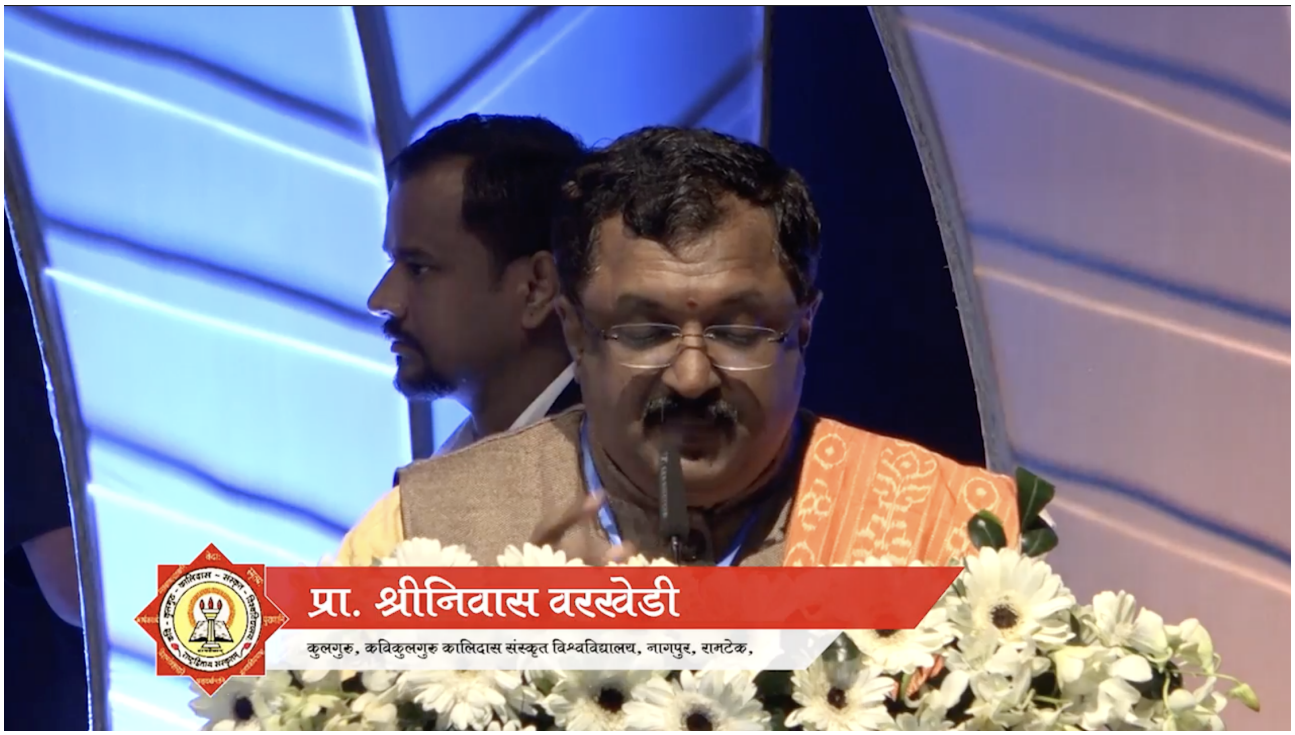
The day began with registration and the delegate material distribution, followed by the breakfast. The inauguration of the event began in the Suresh Bhat Sabhagriha.

As per the ancient Hindu tradition, the program started with the beautiful recitation of Mangala Shloka. Dr Parag Joshi welcomed the dignitaries to the stage and then the National Anthem was played, to formally start the event.

Chief Guest:	Hon'ble Vice-President Shri. Venkaiah Nayudu
Presided over by	Hon'ble Governor
Special Guest:	Hon'ble Nitinji Gadkari
In the presence of:	Prof. Gautam Patel, Prof Saroja Bhate
	Prof. Shrinivasaa Varakhedi, VC, KKSU

While the audience waited for the dignitaries to join, the documentary on the visual tour of KKSU was played. It was a well made documentary, aesthetically pleasing and informative.

Welcome Address by Prof Shrinavasa Varakhedi



After the anthem, Professor Varakhedi started his address in Sanskrit and then to accommodate non-Sanskrit audience, he gave the welcome speech in Hindi. He welcomed Hon'ble Vice President of India, Central Minister Nitin Gadkari and State Minister Nitin Ranaut, and conveyed his gratitude to all for gracing the occasion. He pointed out that the event was more significant this time, as it was being held in the pious land of Kavikulaguru Kalidasa, who composed his epic

poem Meghadootam here. To celebrate the 100th year of the conference, KKSU had taken upon themselves to publish 100 books for the occasion, and on this day, they surpassed their goal by publishing 110 instead. The goal of this conference is to set a vision/ mission for the next 100 years as well, Dr Varakhedi announced.

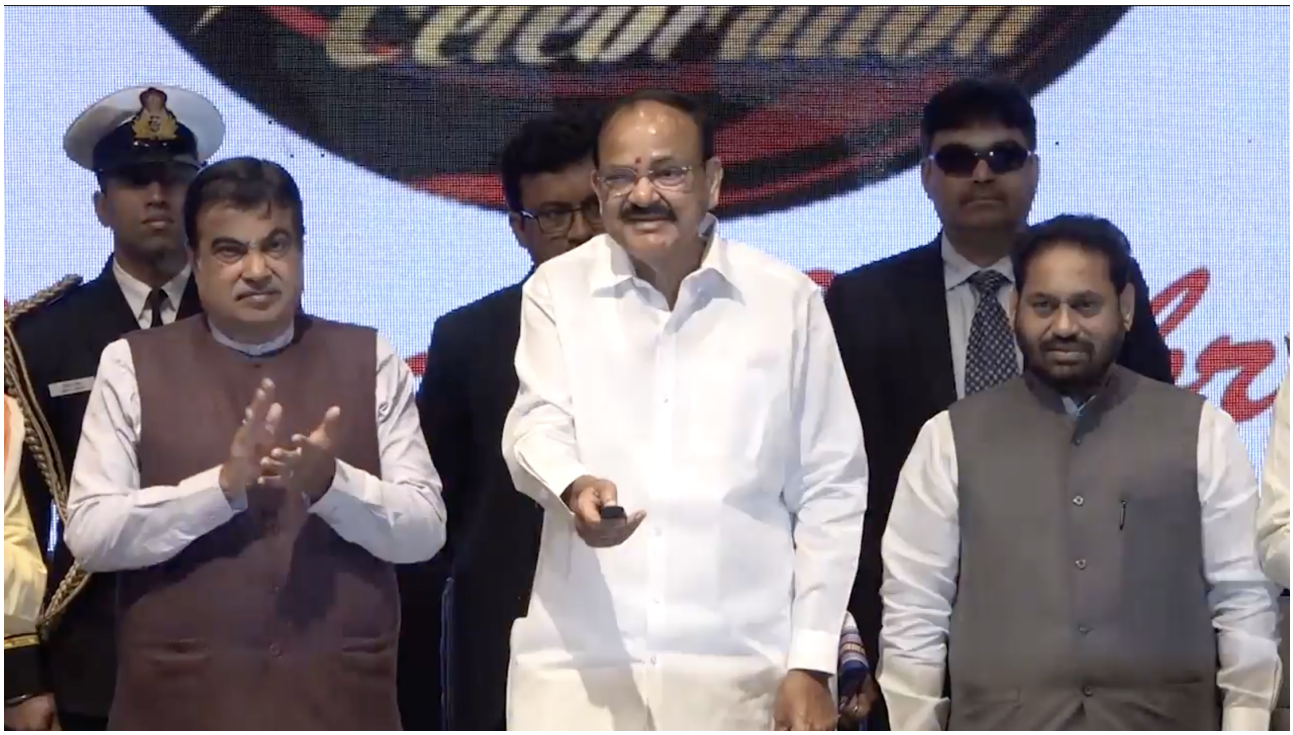
Documentary on History of AIOC

To apprise the people what AIOC stood for, KKSU had prepared a nice documentary of the AIOC history. This was shown on the stage, very aptly staging a foundation for the program. Starting with संस्कृतं संसकृतेः मूलम् , the documentary showed the history of AIOC, where many scholars were explaining the objectives, achievements and future goals of AIOC as such. As the picture speaks more than words, this visual documentary was a very good medium to bring it in front of the audience. The documentary was well-scripted and gave a thorough overview of AIOC in a short-span. Prof Saroja Bhate later on commended Dr Renuka on job well done in creating the videos. She told her how her each 3-min videos captured the entire history of AIOC. Her other 2 documentaries were also greatly appreciated. The pre-planning video was released in social media prior to starting of the conference.

Address by the State Minister, Dr Nitin Raut

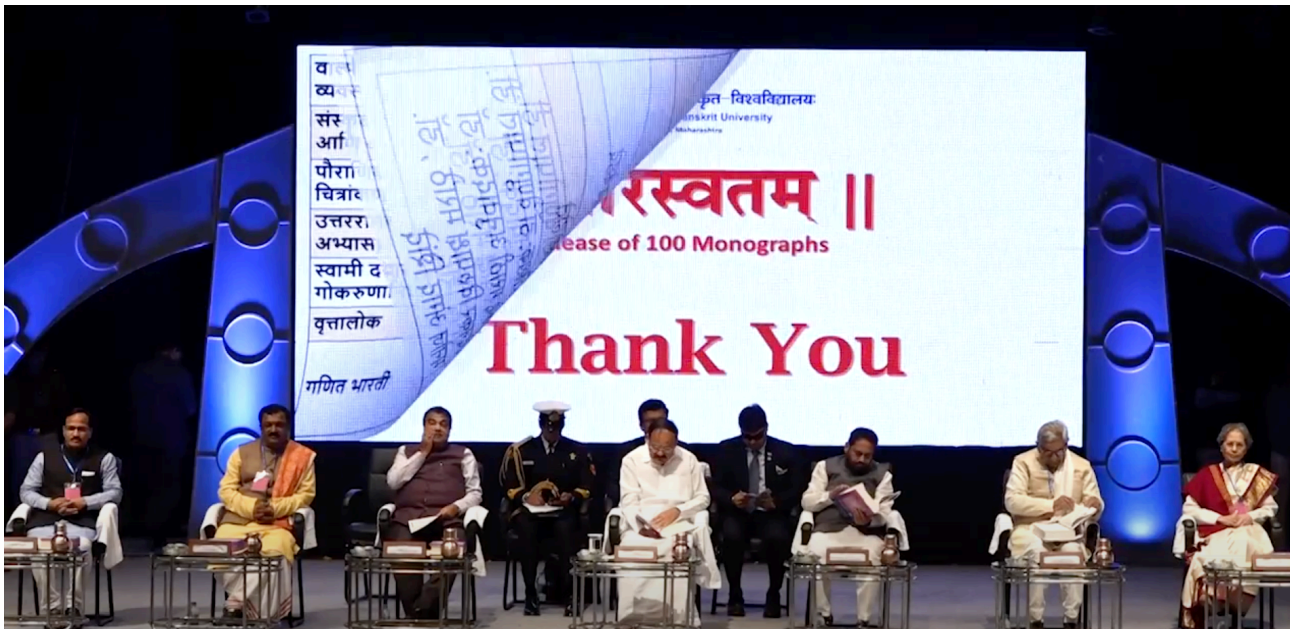
The documentary was followed by the welcome address by Dr Nitin Raut, the state minister of Maharashtra. As the program was being held in the orange of the city of Maharashtra, as a representative of the state, and talking on behalf of the State Chief Minister Udhav Raj Thakarey, he extended his welcome to the guests. On behalf of the Maharashtra government, he extended support to the one and only Sanskrit university in Maharashtra, and promised the Government will be the support system of KKSU. He was thrilled to see a separate session on Marathi literature. He commended the former VCs of KKSU Prof Pankaj Chande and Prof Uma Vaidya, along with the current VC Prof Shrinivasa Varakhedi for their hard-work and leading the institute from the front. He asked the organizers to submit the resolutions of the conference to the Government of Maharashtra for suitable actions. He also assured the organizers that efforts will be duly made to extend the required support to the University.

Digital Inauguration of 100 years of celebration by the Vice President



The hundred-years celebration was officially kicked off by the honorable vice-president of India, Sri Venkaiah Naidu digitally inaugurating the function to start the event formally.

Symbolic Release of 110 Books with Dindi Grantha Yatra



One hundred and ten books were symbolically released by the Vice President of India. During the occasion, some of the school students took a small, colorful parade called Dindi Grantha Yatra to formally dedicate these books to the public.

The original ambitious goal of 100 books set by Prof Varakhedi was not only met within the stipulated time, but the target was exceeded by 10 more books, was what was conveyed in the session. A separate publication committee, led by Prof. Madhusudan Penna - (Local Secretary AIOC) & Dr. Dinakar Marathe (Coordinator), was set up specifically for the purpose. AIOC Pune office also provided the team assistance in this exercise. The team had a mammoth tasks of not only in the number of books to be released but to ensure that the books covered the past and present subject matters and included texts from different languages - Pali, Prakrit, Marathi, Sanskrit, Hindi and English, including reprints of rare-books. Literature, philosophy, grammar, science, mathematics, Jyotish-shastra, journalism and education. were some of the subjects covered by these books.

Special Volume on Oriental Legacy

Prof Guatam Patel, the general president of the 50th session of AIOC, released the special volume of Oriental Legacy. As he addressed the audience, he mentioned that he and Prof Saroja Bhate, general secretary of the conference, were assigned the responsibility of publishing the presidential addresses of all the past AIOC conferences. KKSU has accepted the task of printing this book. He then congratulated Prof Varakhedi and Prof. Penna for this initiative by KKSU to release the book to commemorate the centennial celebration of the conference.

In his address, he added that - " Knowledge is a burning torch, to be carried forward from generation to generation. By releasing this book, the ancient unites with the modern to create

eternity. This book is history being rewritten, as the words of scholars like Dr Bhandarkar, Dr Kane, former president of India Dr Radhakrshinan, and all other past presidents of AIOC are captured for eternity. "

He added that the legacy of the orientalists is captured in this book, and it acts as the documentary of Indic history spanning 100 years. This becomes a beacon of light for the future researchers of Indology."

Shri Nitin Gadakari's Speech

The Railway and Transport Minister of the Central Government, Shri Nitin Gadakari started his speech by extending greetings to all those present in the hall. As an MP representing Nagpur, he extended a hearty welcome to the people present in the hall.

In his talk Shri Nitin Gadakari mentioned that Indian history, "Sanskriti" and inheritance are the strengths of the nation. To quote him non-verbatim - "The Indian society stands on the value system of family and life (मूल्याधिष्ठितजीवन, मूल्याधिष्ठीत परिवार). This social structure stands out in the world, generating respect from the people across the world. Our progress in knowledge, science and technology is also getting recognized, especially in the areas of Information technology and Bio-technology. They are leading into the movement of converting knowledge into wealth. "

He then explained the roles played by various individuals in establishing KKSU in Ramtek. When he was a part of Maharashtra legislature, then CM late Sudhakar Naik dreamt of setting up a

Sanskrit university in Maharashtra. On Mr Naik's behest, a one man committee consisting of Dr Srikanth Jichkar was set up for the same. He then added that, KKSU has been ably led by Dr Srikanth Jichkar, Dr Pankaj Chande, Dr Uma C. Vaidya and now Dr Shrinivasa Varakhedi since the time of its establishment in Sep 1997.

He also shared his experience on the influence of Sanskrit beyond India, while he was involved in building a port in Iran. The PM of Iran during that time was the current president Mr Khoemini. He reminisced that during their conversations, once, Mr Khoemini informed Mr. Gadakari that the word Persian originated from Sanskrit. Getting such information from a leader from Iran was a surprise to him, and a more pleasant surprise was to find a Sanskrit chair in the Iran university, he added.

A point he rued about was that Germany seems to have more focus on Sanskrit studies than that of India. He found out that they are studying Ayurveda and other Sanskrit literatures. ज्ञान, विज्ञान, तन्त्रशास्त्र (knowledge, science and technology), which includes the "prachya" vidya, will give a new vision to the world. In this regard, he added that he was glad KKSU was also on the right track aligning to this vision of "prachya vidya". He mentioned in the end that the study of "Prachya vidya" is not limited to India, but many other nations in the world are researching the same.

The Vice President of India, Shri Venkaiah Naidu's Speech

To the pleasant surprise for the audience, Shri Venkaiah Naidu started his address in Sanskrit, getting a thunderous applause from the audience. He then switched over to Marathi to speak a few words and finally came to the topic, using Hindi and English intermittently. His speech was full of punch lines with wisdoms, keeping the audience bemused. A brief summary of his speech is as follows, not verbatim though -

" I congratulate AIOC for their research in the past 100 years, which will help future generations link with the old history. The Asiatic Society of Calcutta to Bhandarkar Oriental Institute of Pune have contributed tremendously in the research of "Prachi" vidya and have helped in the propaganda of Nationalistic values.

Travelers (yatri), conquerors , traders, scholars were attracted to India. They came from Greek, China, Iran, Morocco and other places. Buddhism spread from India to

The country is not known by its geographical boundaries, but its thousands of years of "bhava, bhasha, mulyon, sanskaron, jnan, paramapara". The feeling (bhawa) is expressed by language (bhashas). The emotions (bhawana) and language (bhasa) always go together. India is a nation of diversity.

"Alag bhasa, alag vesh, phir be Bharat hamara ek desh"

"Vividhata me ekata, Bharat kee Visheshata"

According to a survey, there are 19500 languages and dialects spoken in India. Out of them 121 languages are spoken by more than 10,000 people. Each language has its own history, " samridha sanskriti" and literature. Many organizations have translated the work in these languages, which help inter-language assimilation of knowledge. However, it is sad to know that there are about 200 languages that have become extinct. With the disappearance of each language, its own history, "sanskriti" , literature also disappears. Many languages have only oral traditions, and no written forms. These languages also need to be preserved. Our research should not stop at Sanskrit, we need to cover other languages as well. Sanskrit, Pali, Kannada, Tamil, Malayalam , Telugu, Oria have contributed to ancient literature. Sant Jñāneśvara has compared Marathi language to nectar (amrit).

I appeal to all the local, government , private and public institutions to adopt the local languages for administration work. Mother language/ local language should be taught from primary school to high school, and English can be taught later. If we consider mother language as eyes, other languages are spectacles. Without eyes, spectacles are useless. If children are taught in their mother tongue, their curiosity is naturally satisfied and will be able to express and implement better.

It is a myth that not being an expert in English language is going to be a deterrent in one's career. Language can always be learnt later. From the president of India, to the prime-minister and vice president, all of us studied in the local medium and have become national and international leaders. It goes to prove that studying in Convent schools to have excellent command over English is not a criteria to be successful. But hard-work, discipline, dedication are the keys to success. The myth about English language being necessary for one's growth has been the effect of the colonial past, where they not only ruined us, cheated us and looted us, but destroyed our independence of mind. By aping them we have now forgotten our glorious history, heritage and traditions, and we see degradation of values.

Schools should teach real Indian history. Children should know the history of Sant Jnaneshwara, Sant Tukaram, Sant Basvesawara, Jhansi Laxmi Bai, Alluri Sitarama Raju, Azad, Sukhadev etc.. Children are not aware of history, except about some through movies.

No nation can progress if they forget their history and ancestors.

Kasturi Rangan committee has made recommendations on education policies. The VC, academicians, politicians should look into these recommendations and bring the necessary changes to the education system. During my school days, we had PT, craft class, carpentry class, gardening class and nature was part of the curriculum. Now these are all missing. Respecting nature has been replaced by ignoring nature. We see the effect now, in the form of cyclones, Tsunami and other havoc caused by nature, along with scarcity of water resources.

"Respect nature and culture together for a better future".

Culture and religion are two different things. Culture is a way of life, and religion is a personal way of worship.

Culture is our tradition. As Indians we need to "preserve, protect and propagate" our culture and feel proud of our culture as an Indian.

Local administration should use local language. We need "शिक्षित नागरिक" (shikshit nagarik) and not just "Sakshara nagarika".

Shiksha is curiosity, expression, tradition and dialogues. (जिज्ञासा, अभिव्यक्ति, संस्कार, संवाद). Only learning mother tongue can take you there.

Only your mother tongue can be that.. Learn other languages later. It is a myth that without speaking fluent English, one cannot achieve success. For example, the PM , the VP and most on the top leaders in India, got their education in their mother tongue..

Abdul Kalam, President, PM, VP - son of a farmer, had studied in local language. Foundation, hard-work, discipline will let you reach there. One can always learn languages like English later as well. Hard-work, discipline - put in, knowledge earned, education given to you becomes the

foundation. There is a need to translate our ancient books into other languages. Like bees, get honey from different flowers, the wise scholars get the nectar from different literatures of different languages. Our learning should not be limited to learning literature of one language.

Like Mr Gadakari said, Germany is interested in learning Sanskrit, but we seem to have apathy against Sanskrit. The world is taking onto Yoga, thanks to Modi jee, the UN accepted Yoga day. A president in the African nation told me, he has made a presidential decree to make Yoga compulsory in the school. However, we see resistance to Yoga in India, with some prejudices. "A kid told me, he does not have any issue with Yoga, but objected to surya namaskar in that. I told him, namaskar is our tradition, one should not have any issue with it. However, if doing namaskar to surya is an issue, do namaskara to the moon, was my suggestion."

This is a country, where not only the citizens, but plants and animals were also considered something which needed to be protected and to be cherished as well. Our education included Science, History, Geography and Value. Kasturi Rangan committee was formed to look into the educational reforms and it has given its commendations. The VCs of the universities, the academicians, the politicians, should now use their insights together to bring the necessary changes to the education system. We used to have PT class, craft-class, gardening class, carpentry as well in schools and were taught to respect nature. Now, PT classes are missing, nature is being ignored. We are seeing the result of ignoring nature in the form of water shortages and natural calamities like cyclones, Tsunami and draughts. Prosperity alone cannot give us happiness, we need something more. The Indian tradition provides that solution. We need to develop a positive attitude and shun negativities. Stop destruction and follow construction. The entire world knows violence does not lead anywhere. Look for a peaceful co-existence. The traditional value of Vasudeva Kutumbakam is very important even now. Sarve bhavantu sukhina, is our mantra. Share and care is our culture.

Congratulations to KKSU for organizing this conference. KKSU has successfully combined tradition and innovation in providing a Gurukulam type of education.

Enrich your knowledge to enrich the society. Without learning Sanskrit, I am able to understand Sanskrit. Sanskrit can be made accessible to all, by simplifying it. It should not be limited to one community, religion or section of the society. It is a national heritage and its literature has depth of knowledge in it. Make it a language of common folks. Simplify the language and make it popular. Languages should not be seen in the prism of religion and community.

Another issue facing the people is the change in food habits. India has its own healthy food culture. Running behind fast food is affecting the Indians. Eat healthy food. Nagpur itself has a lot of local cuisines. India is famous for its cuisines. Relish Indian food. Fast food that is being

consumed does not suit the Indian weather. The food in India was created as per the season, reason and region. Instant food means constant disease. So follow the Indian food habits.

Safal ho, sarthak ho,

Consultation, exchange of information and confirmation of information "

After the speech, Prof. Madhusudan Penna offered the vote of thanks.

This formally completed the first session of the inauguration and the inauguration of the next session began with Shradhanjali to scholars who passed away during the past AIOC session and the current session. Prof Saroja Bhate, the general secretary of AIOC read out the names of these scholars and requested the people present to stand up and observe 2 min silence After the address by Prof Saroja Bhate, Prof Penna took charge of welcoming the dignitaries and introducing them to the audience.

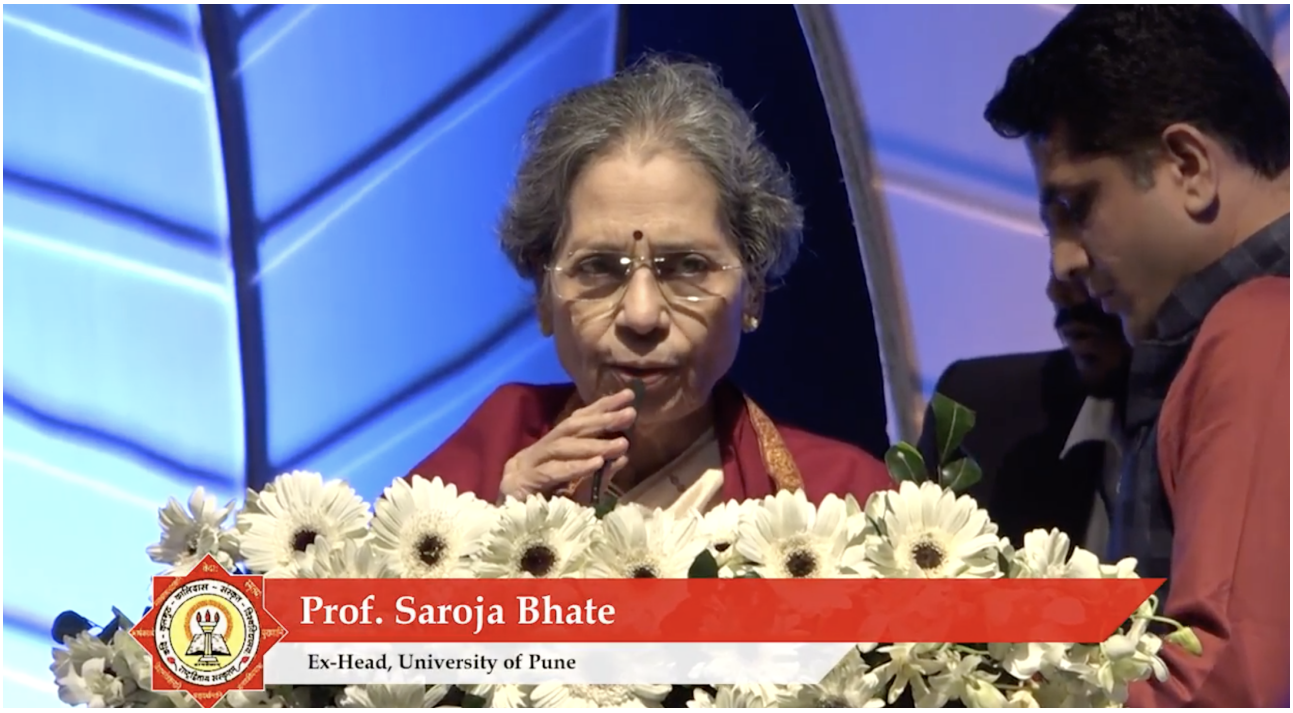
With that, the next agenda item was for the release of special envelopes by the General Post Office, Nagpur.

Releasing of Postal Envelopes and Stamps for AIOC 2020

Shri Ramchandra Jaybhaye, the postmaster general of the Nagpur GPO addressed the audience and released new postal envelopes and stamps to commemorate 100 years of AIOC. This action showed another example of a partnership of the government institutions and academics. Shri Jaybhaye listed out the new initiatives by GPO in Nagpur and encouraged the audience to visit the booth setup by the GPO at the venue, where they could get postal-stamps made with their own photos. He also listed out the opportunities for the Philatelists, where there were collectors items to be viewed and purchased at the conference. Each participant was given a special envelope released by GPO for this event. Dr. Harekrishna Agasti had coordinated with the GPO for this entire operation.

विशेष आवरण SPECIAL COVER
कविकुलगुरु-कालिदास-संस्कृत-विश्वविद्यालयः
Kavikulaguru Kalidas Sanskrit University
Ramtek, Nagpur, Maharashtra
अखिल भारतीय प्राच्य विद्या सम्मेलनम्
All India Oriental Conference
100th Year • 50th Session
NAGPUR Session • 10-12 Jan. 2020
Kavikulaguru Kalidas Sanskrit University,
Shri Golvarkar Guruji Gurukulam, Mauda Road,
Ramtek-441106. Dist. Nagpur, Maharashtra.
All India Oriental Conference (AIOC) is a very prestigious platform for oriental studies and
The conference is organised in every couple of years in various established institutions in India. The
is organised by Kavikulaguru Kalidas Sanskrit University, Ramtek, Nagpur. This special cover
commemorate the 100th year of AIOC.
भारतीय डाक विभाग
महाराष्ट्र डाक परिमंडल
Department of Posts, India
Maharashtra Postal Circle

Address by Prof Saroja Bhate, General Secretory, AIOC[3]



Prof. Saroja Bhate gave a brief history of AIOC, spanning the past 100 years.

Since the history is covered in the Shri Pattarnike's news article at the end, those details are skipped here.

The first conference was held on 5-9th Nov 1919, with 300 delegates attending the conference. During that conference, 100 research papers - ranging from Modern science in ancient Iran to King Akbar and Persian translations of Sanskrit texts were published. Exhibition of old and rare manuscripts of Mahabharat and Korans were part of the conference and this tradition has continued ever since. This is the conference inclusive of all religions was what Prof Bhate conveyed and emphasized that this tradition has continued from the session one.

Her other point was on the term Orientology. She questioned the relevance of this word Orientology has in these modern times. The term Oriental points to something that belongs to the east and the past.

It is a study of culture spread over vast areas covered by Asian countries.

Prof Edvard W. Said explains the word Orient was a stereotype of the East as irrational, incapable of logic, dominated by the European sense of superiority. Orientology smacks of the European Hegemony, dominated by the European sense of superiority. We are Oriental for western scholars.

---

[3] Although the speech of Prof Saroja Bhate started after the award, re-organizing the content to keep the flow of the document.

Why should we call ourselves Oriental? Why not replace it with Asian studies was her proposal. As the general secretary, she announced the following -

- Request to the delegates - to attend the paper-reading sessions.
- Prof Rita Chattopadhyaya sponsoring three new awards
-Timing for election of 18 members of the executive council for the next session
- Sectional presidents were announced.

Finally she concluded her speech saying that she was very impressed with the grand preparation of this event. This day signified the completion of 100 years and marked a turning point. She hoped this conference raises the bar for future conferences.

Awards and Recognitions

Various scholars were given recognitions and awards during the inauguration and the valedictory function of the conference. The list of the special awards and recipients are given in the table below

1	Sadhu Bhadreshdas Swami ji	Vedanta Bhaskara
2.	Prof. Satyavrat Shastri	Prachyavidya Bhaskara
3.	Prof. Gautam patel	Sanatana Vidya Bhaskara
4.	Prof. Abhiraj Rajendra Mishra	Madhurakavita Bhasakra
5.	Prof. S. Rangaramanujacharya	Shastra Bhasakra
6.	Prof. Kompella Suryanarayana	Sahitya Bhaskara
7	Prof. Korada Subrahmanyam	Shastra Bhasakra
8.	Prof. Pankaj Chande	Vidya Bhasakra
9	Prof. M. P. Radhakrishnan	Abhinaya Bhaskara

The felicitation video is available here

Mahakavi Kalidas Sanskrtvrati Rashtriya Puraskar

Mahakavi Kalidas Sanskritavrati Rashtriya Puraksar is an award instituted by the KKSU in collaboration with Baidyanath, Nagpur and Maharashtra Government MTDC to honor Sanskrit scholars for their contributions to Sanskrit literature. The award carries a citation and cash. The Central Minister for the Govt of India, Shri Nitin Gadkari presented the 2019 awards to Prof. Devisahay Pandey, Ayodhya (U.P), Prof. Kandadai Ramanujacharya (Hyderabad) and Prof. Manishastri Dravid (Chennai) for their scintillating achievements in the field of Sanskrit.

Prof. Devisahay Pandey

Prof. Kandadai Ramanujacharya

Prof Manidravid Shastry

Sahitya Awards for the translation of Kalidasa's work

Apart from these awards, the following members of the editorial board of Samagra Kalidas Vangmay were felicitated for their successful translation of all the work of Kavikulaguru Kalidasa- Dr Leena Rastogi Dr Madan Kulkarni, Dr Nanda Puri, Dr Madhusudan Penna ,Dr Kavita Hole and Dr Parag Joshi. Dr Leena Rastogi was specifically felicitated for her work in translating the total collection of Kavikulaguru Kalidasa's works in Marathi.

Dr Leena Rastogi

Dr Nanda Puri

Dr Kavita Hole

While felicitating Dr Parag Joshi, Prof Varakhedi specially mentioned about Dr Joshi's enthusiastic response to accepting the challenge of translating and making all the books available before the conference. He commended for his personal contributions in these books and also for the ability to get work done from others, which one of the critical skills in management.

Prof Madhusudan Penna

Prof Madan Kulkarni

Vaidarbhee Special Issue Release

As part of the centennial celebration, a special issue of Vadarbhee, a three-monthly publication from KKSU was released. This particular issue of Vaidarbhee was focused on AIOC related topics and also provides a snapshot of the past 2 years of achievements by KKSU.

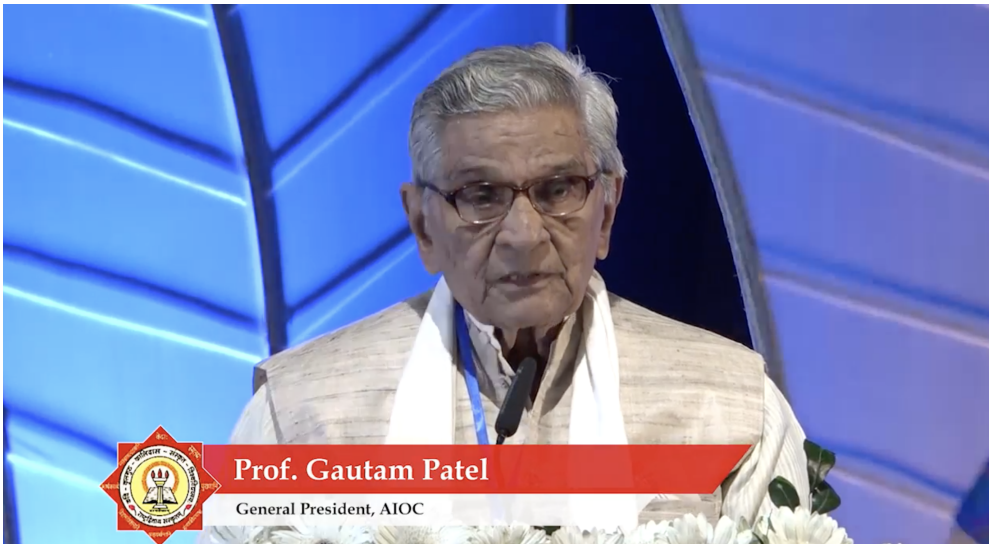
Award functions during the valedictory ceremony

During the valedictory program, the following scholars were recognized for their exemplary contributions to the Sanskrit world - Jnaana Peetha awardee Prof Satya Vrat Shastri with Prachyavidya Bhaskara, and Prof Gautam Patel with Sanatana Vidya Bhaskara

Dr Vijay Bhatkar being felicitated during the Valedictory function

There were many felicitated during the valediction ceremony. However, not been able to put individual photo for the fear of making this document too big. The video links and albums should be sufficient for people who would like to see the details. They are provided in the appendix section.

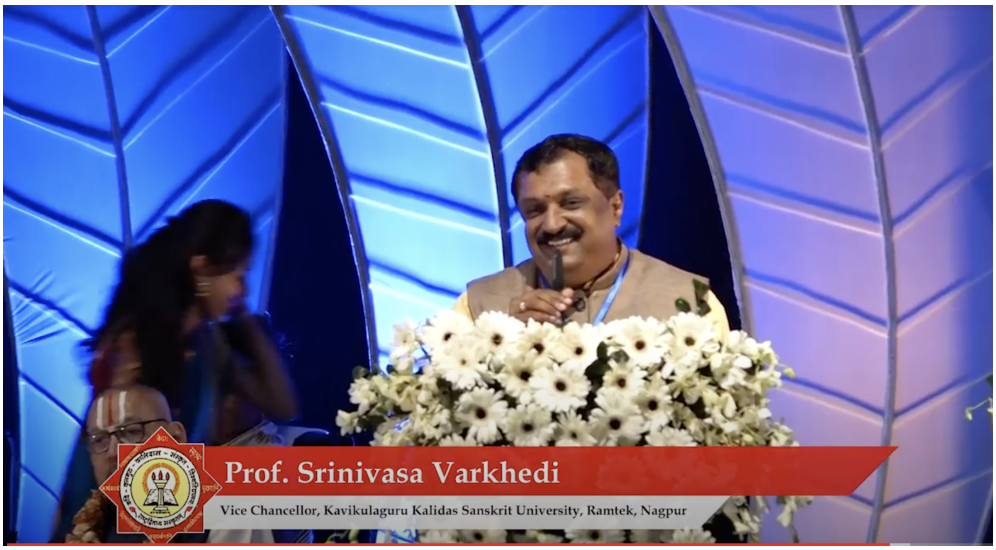
The Presidential Address by Prof Gautam Patel



The complete speech of Prof. Gautam Patel, the general president of AIOC is available here. If the leader is great, the organization prospers. Since BORI was established by a great leader like Bhandarkar, it is serving its purpose even after 100 years, he opined. Commending Prof Saroja Bhate for her contributions to AIOC as a general secretary for many sessions, he added that she has created a niche in these conferences and has become a synonym to AIOC. He also congratulated Prof Varakhedi for the grand planning and execution of the event, not seen previously. In his speech, he gave many examples of rich traditions of the AIOC conferences. Since the complete transcription of the speech is shared here and the speech was a lengthy one, the content is not repeated here.

After the completion of the speech, the AIOC trustee and 18 executive members were honored.

Prof. Shrinivasa Varakhedi's Inauguration speech



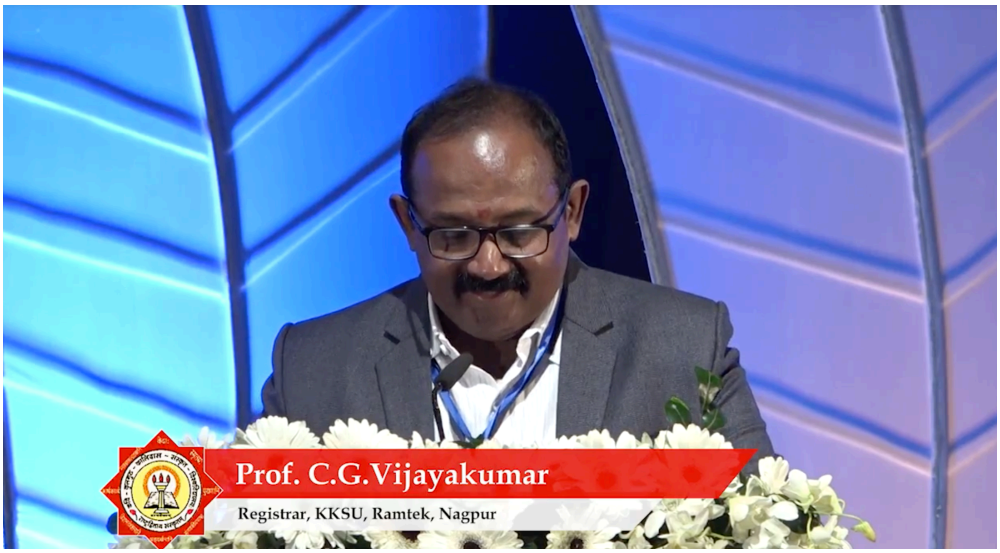
Finally, towards the end of this session, Prof Varakhedi addressed the crowd. Considering that it was nearing the lunch break, he quickly explained the goal, mission of this conference and what is expected of the youths attending this conference. He mentioned that, although it was a celebration of 100 years of the past, but the focus should be to celebrate the coming 100 years. He also agreed with Prof Saroja Bhate's take on the use of the word Oriental to denote the conference. If it has a western beginning, it should be ended in an Indian way was his suggestion.

He rued the fact that, although 60% of the participants are youths, their presence in key events seem to diminish. Substantial amount of public money is spent on the conference to make this fruitful event, relevant to youths. So it is the duty of the youths, to learn from the sessions, as the special lecture series that are setup are targeted towards the youths. A path for the future is being presented and discussed in these sessions, hence the young scholars, students, researchers should make use of this opportunity as a moral duty to take it forward.

He added that in conversations with Hitavada, he had brought the fallacy of measuring the ancient Indian wisdom in the Western way. The parameters used for measuring the wisdom should be as dictated by the ancient Asian tradition and as the "parimana/ manadanda" of Western philosophies do not match with the Asian way. The 3 days of the conference should be used as an opportunity to learn, to connect to future, and it should not be just limited to talks on Sanskriti, the professor suggested.

Vote of thanks by Prof. C. G. Vijayakumar

As part of the closing of this session, Prof. Vijaykumar offered a vote of thanks to the people present in the conference, and appreciated one and all for making this conference a memorable event.



Paper Presentations

Paper Presentations at Smrithi Bhavan

Paper presentations were held in several parallel sessions to cover all the sections. The delegates were informed about the section arrangements beforehand using WhatsApp. Each of these rooms was equipped with a laptop, a projector, a screen and other paraphernalia required for smooth paper presentations. The list of presenters were displayed near the door of the hall.
Paper presentation began with the presidential speech of the sectional president. The delegates were allowed 10 minutes each to present their papers. Finally, the best paper in each section was selected for an award to be given during the valedictory ceremony. Three new prizes were declared during 50th session. They are viz.,

1) Prof. Rama RanjanMukharjee Prize in Poetry and Aesthetics Section.
2) Prof. HarshitaSiddhantaVagish in Modern Sanskrit Section.
3) Prof. G. B. Palsule in Indian Linguistic& Dravidic Studies Section.

Additional, three more new prizes were for the newly added sections namely:

1) Sanskrit Journalism- Shri Vishwajit Pramanik
2) Sanskrit Pedogogy- Dr. Vedapraksah Mishra
3) Marathi Literature & Culture- Dr. Mrudula Kale

All the paper presenters were given participation certificates after their presentation.

The following list gives the awards won by the presenters at the valedictory session.

No.	Sections	Section President
1	Vedic	Dr. Mugdha R. Gadgil
2	Iranian, Islamic, Arabic and Persian Studies	Prof. Dr. Sujauddin N. Shaikh
3	Classical Sanskrit	Dr. Manjusha Gokhale
4	Pali & Buddhism	Prof. Chaudhary Biswas Nath
5	Prakrit & Jainism	Dr. Harendra Prasad Singh
6	History, Archaeology & Manuscriptology	Dr. Vijay Devshanker Pandya
7	Indian Linguistic & Dravidic Studies	Dr. Vinod Kumar Jha
8	Philosophy	Dr. Ravindra Mule
9	Religion	Dr. Sudha Gupta
10	Technical Science & Fine Arts & Sanskrit & Computer	Dr. Mishra Prayag Narayan
11	Asian Studies	Dr. Manjiri Bhalerao
12	Modern Sanskrit	Dr. Chandra Bhushan Jha
13	Epics and Puranas	Prof. Natavar Joshi
14	Indian Ae sthetics and Poetics	Dr. Abhiraj Rajendra Mishra
15	Sanskrit Journalism	Shri. Baladevananda Sagar
16	Sanskrit Pedagogy	Prof. J. Mishra & Prof. Behra

17	Marathi Literature & Culture	Prof. Madan kulkarni

The list of the awards and the winners is given below-

Prize Name	Section	Name
1 Dr. V. G. Rahurkar Prize	Vedic Studies	Dr.Beenapani Mishra
2. Smt. Sushila Devi Mishra Prize	Vedic Studies	Dr. Karuna Arya
3. Dr. V. G. Rahurkar Prize	Vedanta-Philosophy and Religion	Dr. Styakam Sharma
4. Dr. V. Raghavan Prize	Classical Sanskrit	Dr. Rekha Singh
5. Dr. Jaymant Mishra Prize	Classical Sanskrit	Dr.Brjesh Pradipbhai Pandit
6. Muni Punyavijayji Prize	Prakrit and Jainism	Dr. Manju Bala
7. D. K. Jain O.R. Institute Prize	Prakrit and Jainism	Dr. Shobha Kumari
8. Mrs. Annapurna and Dr. R.K. Sharma Prize	Modern Sanskrit	Dr. Saukhya Pandye
9. Markatavalli Sundaresvara Sambhavana Pr	Pandit Parishad	Dr. Yadupati Acharya
10. Sragdhara Nandi Prize	Alamkarashastra	Dr. Satynarayan Acharya
11 Radhadevi Shriniwas Tiwari Prize	History	Dr. Sahaj Parikh
12.Prof. Jagdish Sahai Kulshreshtha Prize	Technical Science & Fine Arts	Dr. Madhusudan Styadev
13 Smt. Kamlesh Kumari Kulshreshtha Prize	Classical Sanskrit	Dr. Ritesha
14.Shri Jyotsnamoy Chatterjee Prize	Pali & Buddhism including Tibetology	Dr. Vishwajit Kumar
15. Pandit Ganeshwar Dash Prize	Epics and Puranas	Dr. Partysha Ghosh
16. Dr. Uma Deshpande Prize	Modern Sanskrit	Dr. Sunita Barman

17. Manika Dhawal Prize	Technical Science and Fine Arts	Dr. Krushankumar Mishra
18. Dr. P. D. Agnihotri Prize	Vedic Section	Dr. Rekha Kumari
19. Prof. Sushma Kulshreshtha Prize	Indian Linguistics	Dr. Shyamsundar Sharma
20. Dr. R. N. Aralikatti Prize	Modern Sanskrit	Dr. Shipra Ray
21. Prof. Abha Kulshrestha “Najma” Prize	Arabic, Persian & Iranian	Dr. Mahedra Rathod
22. Padmashree Prof. Sumati Mutatkar Prize	Technical Science and Fine Arts	Dr. Varsha Dipak
23. Dr. Krishna Joo Rajdan Prize	Bhakti (Religion)	Kumari Shiva
24. Prof. (Dr.) Sureshachandra G. Kantawala P	Epics and Puranas	Dr. Arjit Gupta
25. Dr. Satish Chandra Jha Prize	Classical Sanskrit	Shri. Pankaj Pawar
26. Dharmendra Mani Prize	Modern Sanskrit	Dr. K. Varlaksmi
27. Haridas Siddhant Vagish Prize		Dr. Rakesh Dash
28. Dr. Rama Rajan Mukharji Prize	Poetics and Asthetic Section	Dr. Vandana Sharma
29. Dr. G. B. Palsule Prize		Dr. Gavindnath Chaudhari
30. Dr. Gautam Patel	Vedic Studies	Dr. Omkar Joshi
31. Dr. Gautam Patel	Vyakarana Vedang	Kumari Shruti
32. KKSU Ramtek	Sanskrit Journalism	Biswajit Pramanik
33. KKSU Ramtek	Sanskrit Pedogogy	Dr. Ved Prakash Mishra
34. KKSU Ramtek	Marathi Literature and Culture	Dr. Mrudula V. Kale

Shastrartha Parishad

Ramtek, Nagpur, Maharashtra
अखिलभारतीयप्राच्यविद्यासम्मेलनम्
All India Oriental Conference
100th Year • 50th Session
NAGPUR Session • 10-12 Jan. 2020
शास्त्रार्थपरिषद्
Dt. 10-01-2020
Prof. Kandadai Ramanujacharya, Hyderabad Udghataka
Prof. Madhukar Basole, Former Director, VNIT Upasthiti
1. Prof. Manidravid Shastri Adhyaksh
2. Shriyut Yadupati Navya Nyaya
3. Prof. Narayana Pujar Dvaita Vedanta
4. Prof. Braja Bhushan Ojha Prachin Vyakarna
5. Dr. Ganesha Ishawar B Advaita Vedanta
6. Dr. Gururaj Kalkur Bhatta Mimsnsa
7. Shri Jammalamadak Samkhya& Vaisheshik

There were two Shastrartha conducted in this conference. Normally, Shastrartha is used to dissect a point or a theory, given in a particular darshana or shastra. If someone one wants to prove a concept, that person debates the concept in a shastrartha. The view that is getting challenges is called Poorvapakshina, and the new proposal is called Sidhanta. The debaters are called Vadina and Prativadina. The debate goes on until the "Vadina" and "Prativadina" both agree to the proposed theory. Due to the time-limitation imposed by the conference, the shastrartha had one person each defending a theory, with assumed prati-vadina, like a chess game played with only one player. The individuals were following the protocol and putting the Poorvapakshina view themselves and proving the concept in the traditional vada-vivada parampara.

Shastrartha Parishad 1

ABHINAVA SHASTRADHARA -2.30PM - 4.30PM - VIDEO

Prof. Korada Subramanyam inaugurated the first day's event, with Prof. Kandalal Ramanujacharya from Hyderabad, and Prof Madhukar Basole, a former director of VNIT, present on the dais. Prof Manidravid Shastri conducted the event, as the following scholars showed their Shastra-artha skills in chaste Sanskrit. Each scholar took a topic under the chosen domain and explained it in chaste Sanskrit, while Prof Manidravid Shastri periodically asked questions and provided suggestions to the speaker. The following is the list of "Vadina" -

Shriyut Yadupati - Navya Nayya, Prof. Naryana Pujar - Dvaita Vedanta, Prof. Brija Bhushan Ojha - Prachin Vyakarna, Dr Ganesha Ishwara Bhat - Advaita Vedanta, Dr Gururaj Kelkar - Bhatta Mimamsa, Shri Jammalamadaka Suryanarayan - Sankhya and Vaisheshika. The video of the first day's Shastrartha is available here, which can be useful for those who would like to relive the Shastrartha once again.

Shri Yadupati Acharya

Sriman Yadupati Acharya, the youngest Naiyayika from Kashi presented shastrartha on Siddhantalakshnam of Vyapti in Nyaya shastra and was appreciated by all. Shri Yadupati , a child prodigy took up sidhantalakshanam as his subject for the debate. He defended this ancient logic methodology, using the famous वह्निवान् पर्वतः धूमत्वात्. This was a classic nyaya-shastra mechanism of presenting the purva-paksha , finding "badhas" on purva-paksha and presenting one's view on it, which resolves the badhas.

Dr J. Suryanarayana

Dr. Suryanarayana, Hyderabad presented Shastrartha on satkaryavada as per Samkhya-Yoga Darshana. He chose Yoga's Satkaryavada, and used the Tarka darshana to refute this logic. In Yoga philosophy, "karya" existed before it was produced, it existed in the karana. They used 5 "hetu" to prove this. He enumerated these pramanas first, and then drilled holes in them using the Tarka-logic. Since the idea is to show the way, ancient literature provided research methodology, putting the content here, may not be of value add to the readers.

Suffice to say, the logical way of debating, was showcased in these debates. First, explaining the purva-paksha, finding the lacunae in that purva-paksha and then presenting the sidhanta or your perspectives, which resolve those issues.

Dr Gururaja Kalakara

Dr. Gururaja Kalkur, Bengaluru presented on Mimansa shastra. His topic was the debate on the word "Pashu", if it is "vyakti-vachaka" or "jati-vachaka" word.

Prof Ganesha Ishwara Bhat

Dr Ganesha Bhat's topic was on Advaita Vedanta. He presented his views on if Sankhya & Yoga were the same that is mentioned as Yoga in Bhagvad Gita's . He provided logical arguments to prove that Yoga described in Bhagvad Gita is different than that of Sankhya and Yoga.

Prof Brajabhushan Jha

Dr. Vrajbhushan Ojha presented Shasrtha on Vyakarana shastra. Using the "utpatti" of the word "प्रौढ" he explained certain exceptions given in Nagojee Bhatta's bhasyas.

Shastrartha Parishad 2

DAY 2 (2.30 - 4.30) -THENGADI SABHAGRIHA

This was a continuation to vada parampara demonstrated earlier on 10th afternoon. Here the participants were - Prof. Veernarayana Pandurangi - Vedabhasyam, Prof Kompelia Ram Suryanarayana - Sahitya, Prof. Ranga Ramanujacharya - Vishishtadvaita, Pt. Maheswaran - Prabhakara Mimamsa, Dr Chandrashekhar Joshi - Prachin Nyaya, Kumari Shruthi K.S. - Vyakarna. Prof. Korada Subrahmanyam, Hyderabad was the observer of the shastrartha and Prof. Manishastri Dravid presided over the shastrarthsa sabha .

Traditionally, a Shastrartha is a debate among scholars on a given subject. The whole of nyayashastra explains how a debate has to be organized, and there are specific do's and do not's in these debates. The Shastrartha here gave a snapshot of this ancient tradition, where it is required that participants explain the view of the opponents first in their own words to show their understanding of the subject, then, then dissect opponents views by identifying the flaws in them, and finally they propose their own theory and explain how their theory does not have those flaws. Each shastrartha is traditionally a long-drawn affair. However in this shastrartha, each participant was representing a debate on that particular subject itself, putting the "perceived purvapaksha" and explaining their "sidhanta". The audience had the unique opportunities to get this snapshot of multiple debates, each one entirely on a different topic. Each scholar demonstrated his/ her fluency and command over the subject. In the Prof. Manishastri Dravid summarized the proceedings.

For those who are interested in listening to the original Sanskrit lectures, the links are embedded under the name of the speakers.

Prof. Ranga Ramanujacharya

Prof Ranga Ramanujacharya's spoke on Vishishtadvaita. The discourse was on "Avidya". He explained that, normally debates are long term events. Since this event had its time-constraint, he will skip the poorva-paksha and other details, and go straight to the subject. In the limited given time, he explained his views on Avidya briefly

Prof. Kompella Rama Suryanarayana

Prof Rama Suryanarayana spoken Sahitya Shastra. His topic was "Lakshanam in Rupaka Alankara". He his speech saying that a grammarian may not know about Nyayashastra or if a person is expert in Nyayashastra, that person may relish grammar (Vyakaranam), but there is no denying that people may not know Nyaya or Vyakarana, but will definitely know Sahityam as they are used somewhere or the other. Telling one's wife that her face is like a moon, is a common usage. In this session, he explained the subtleties in Alankara, using Rupaka and Upama Alankara.

Prof. Veeranarayana Pandurangi, KSU

Prof. Dr Veeranarayana Pandurangi spoke on Veda bhasya. He chose the subject of "Irina" to give a new interpretation than what some old Bhasyas had. The word "इरिण" Irina comes in several places in Veda, and in other texts like Mahabhashyam as well. Traditionally it has been interpreted as a desert, with Sayana Acharya too taking that meaning in his bhasya. Here, the professor wanted to bring out the more appropriate meanings, based on analysis of various texts. Irina was the name of Rann of Kutch. Professor RN Iyengar, in his papers also proved that Irina referred to this place, which were abounded by "Gaura", Dr Pandurangi pointed out.

In Vedas, there is a verse, which talks about quenching the thirst by giving a simile, where a thirsty person running to water is akin to Gaura running to Irina. Why would Gauras run to Irina, if they are thirsty? It means, Irina was a place abundant with water. With the evidence of Saraswati river flowing there during the Vedic times, and the fact that, the animals locally referred to as Gaur Khur, are still available in that area, proves beyond any doubt that Irina refers to Rann of Kuch and not the desert. This word also comes up in Taittriya Samhita of Yajurveda, and we need to take this meaning, when we interpret that suktam, was another message the professor conveyed.

[The English word for Gaura Khur is "wild ass" and in ancient texts, it is described as a combination of a horse and an ass.]

Dr Maheswaran

Dr K.A. Maheswaran of Chennai spoke on Mimasa Shastra. His topic was related to Poorva Mimamsa. As he explained there are 2 streams on Mimamsa - Bhaatta and Prabhaakara streams. His goal in the talk was to explain the key differences between these two "prastaras".

Dr Chandrashekhar Joshi

Dr Joshi spoke on Nyayashastra. He talked about "Vyapti, Sadhya and Sadhaka" as part of this session. These are the terms used by nyayikas in using logic to prove concepts. While understanding truth, it is always not possible to have visual proofs. Inferences are required to arrive at the truth. In darshanas, there are various ways of inferences. In his lecture, Dr Joshi explained the explanation of the premises of a proof via inference. Existence of smoke signifies the existence of fire is an example of an inference oft quoted by Nyayayikas. Existence of fire, not always results in a smoke, but when one sees smoke coming from a mountain, by using what is seen the wood-stove giving smoke in a kitchen, the smoke that is seen in the far-away mountain also could be because of the fire is the logic used. Dr Joshi uses this example to explain different terms of inference, and explained the different fallacies in getting into inference.

Dr Narayana Pujar

Dr Narayana Pujar spoke on Dvaita Vedanta. His discussion was on Eeshwar's role. If everything is done by Eeshwar, does each being has a free will to do anything. Some have a tendency to take credit when something goes well, but blame God, when something goes wrong. His narration was on "जीवस्य कर्तृत्वम्" , the actions of a human being.

If Eeshwar is the doer, how is "कर्तृत्वम्" applicable to humans was the topic.

Poorva Paksha - ईश्वरस्य कर्तृत्वम्।

Sidhantha -जीवस्य कर्तृत्वम्

Although a human being is a doer, he may not have the control over the outcome. The fruits of his labor may go to some other as well. So this distinction on humans as a doer and Eeshwar as a doer has a difference.

आरोपितकर्तृत्वम् - is another conjecture that came up in the discussion.

"ईश्वरेव कर्ता" is often quoted, which goes against this philosophy. The solution is जीवे अस्वतन्त्रकर्तृत्वत्वम्, भगवतः अधिनम्

ईश्वरस्य स्वतन्त्रकर्तृत्वत्वम्, नियततम्

Kumari Shruthi K. S.

Ms. Shruthi's subject was Vyakaranam, where the topic she chose was on अर्थवत् धातुः। As she explained her stand on how that word was interpreted in Vyakaranam, there were a few questions posed to her. Unfazed she was able to stand her ground and could answer all the queries with confidence. At this young age, mastering Vyakaranam (grammar) to this level resulted her getting the award for her shastrartha in the valedictory event.

Special Lectures

ORIENTAL STUDIES & RESEARCH FUTURE PERSPECTIVES

The special lectures series was unique to AIOC 2020. The established scholars were asked to talk about their subjects with actionable items for the youths. To show the Indological studies are not limited to the past, and how this area can lead to future growth opportunities was the focus of all the speakers. The links to the videos are provided under the individual names in this section. Summary of those speeches are also written down for quick reading as well.

Lecture and Date	Speakers	Topics	Presided by
Lecture I 10th Jan 2020	Swami Bradreshananad	Akshar Purushottam Darshan	Inaugurated By- Prof. R. K Pandey, VC, LBRSU Chief Guest: Prof .Subrahmanyam Presided over by- Prof. Pankaj Chande
Lecture II 11th Jan 2020	Dr. K. Arvinda Rao Dr. Baldevanand Sagar Prof. Nagaraju Paturi	Sanskrit Wisdom and Popularizing Sanskrit studies	Prof. P.N.Shastri

Lecture III 11th Jan 2020	Prof. Harekrushna Shathapati Prof. Radhavallabha Tripathi Prof. Baidhynatha Labh Prof. N.C.Panda		Prof. Uma Vaidya
Lecture IV 11th Jan 2020	Prof. Atul Kothari	Sanskrit Studies	Prof. Mahavir Agrawal
Lecture V 11th Jan 2020	Swami Aatamapriyanandji Prof. Shashiprabha Kumar		
Lecture VI 12th Jan 2020	Shri Vijay Panshikar	Swami Vivekananda Day	During the valedictory ceremony

Special Lecture 1

10th Jan 2020, time 4.30pm - 5.30pm

The session was chaired by Prof Pankaj Chande and coordinated by Dr Dinesha Rasal and had Prof. R.K. Pandeya, VC, LBRSU, Prof. Pankaj Chande, Prof. Shrinivas Varakhedi and Prof. M. S. Penna as guests.

Sadhu Bhadreshadas Swami

AKSHARA PURUSHOTTAMA DARSHANA

Mahãmahopãdhyãya Sadhu Bhadreshadas Swami is a disciple of Bhagavan Swaminarayan and is a bhasyakara, the author of the Swaminararayanabhasya and the Swaminarayanasidhantasudha. He was awarded D. Litt by KKSU for his contributions to Sanskrit literatures. He also has completed multiple MAs on darshanas and has a Ph D as well.

In his speech, he explained the concept of Akshara Purushottama Darshana within the Upanishads, the Bhagavad Gita and the Brahmasutras. He explained the concept of Akshara, one that is permanent.

In traditional ways of explaining a sutram, a "dal-sarthakyam" methodology is used, where a bhasyakara explains the relevance of a word in a sutram. Sadhu Bhadreshadas used the same methodology to explain each word used in the darshana shastram that he has written. He also went on to prove, why his books, philosophy falls under darshana shastra, that is how "Parabrahma Swaminarayana darshana is similar to darshanas Dvaita, Advaita darshana. The new darshana is called Akshara Purushottama Darshana.

The first item common to darshanas is "Taatparyam" or the intent. Then it has to have its own bhasya on three main "prasthanas - Gita, Upanishad and Brahmasutra. "

So went on to prove using these parameters to show how this philosophy also is a darshana.

Like Advaita darshana has its own "Taatparyam", similarly this darshana has its own tatparyam. It says, I am Akshara, and I am Purushottam's bhakta as its basis. "तात्पर्यम् - अक्षरमहम् पुरुषोत्तमदासोऽस्मि". Akshar Purushotama. He went on to explain the basis for the word quoting the usage from ShrimadBhagvad Gita - when Arjun asks a question to Krishna - what is that you have been explaining throughout, what is that Brahma -किं तत् ब्रह्म , and Krishna said, अक्षरं तत्ब्रह्मा ." So he establishes the relationship between the word Aksharam of Akshara-purushottama-darshana to Bhagvadgita, on how they mean the same.

He then explained the meaning of Purushottam - which is beyond Ksharam and Aksharam. What we get from Gita, it is Smriti Prasthan.

Mundakya Upanishad has reference to Aksharam. Aksharpurushottam Darshanam has 5 tattva. Through several other examples, he went on to prove Aksharapurushottam is a new darshana in Indic studies. The full address of Shri Bhadreshdas Swami can be found here.

Special Lecture 2

(11.30 AM - 1.30 PM)

The special lecture session began in Thengadi Sabhagriha, with Prof. K. K. Chaturvedi presiding the event and Dr Renuka Karandikar coordinating the event.

Dr. Karnam. Aravinda Rao

(IPS - RETIRED, HYDERABAD)

With 34 years of experience in the IPS, and then getting into Sanskrit studies, Dr. Aravinda Rao is a combination of practical knowledge and the Bharatiya wisdom. His speech was a combination of wisdom, human insights and practical suggestions to the youths. He started his speech in Sanskrit and explained how his job experience was focused in identifying the foes and the friends of the country, to protect the common people from the dangers from the evil forces. After moving on to the Sanskrit field, he still finds that the same situation here as well. There are anti-national or anti-Sanskrit people. However, to identify the nefarious activities here was more challenging than in his IPS career, he added. foes were in स्थूलशरीरम् (big forms) , clearly visible, but in the Sanskrit arena, they are not easily visible, they pervade with सूक्ष्मशरीरम् (micro-forms).

With this quick introduction, he focused explained his chosen topic- Sanskrit studies, by clearly organizing them into 3 points - the past perspectives, the problem statements and suggestions for the issues. In the section below, I am trying to summarize the crux of the talk, and put the links/ references to the books he had cited in the lecture. Wherever possible, I have looked into the

reference materials, and provided the links to them, for people to check-out those papers/ books themselves.

Historical facts on Sanskrit studies -

1. Cultural and social narratives built up during the colonial rule, to justify their presence in the country, their ruling of the country and the white-man's burden to civilize supposedly uncivilized or less-civilized people. One of the examples of such narratives can be found from the lecture of Monier-Williams MA -"The study of Sanskrit in relation to missionary work in India"[4], available in the form of a book. Also, one needs just to read the monogram of Maxwell, where he openly states that his agenda to study Sanskrit - is to rule the natives by breaking their beliefs in Vedas through mockery. There were many such genres of Western scholars, who spent their lives studying Sanskrit texts, but with ulterior motives of degrading the country and Hinduism, and not to understand the true stories.
2. However on the brighter side, there were significant people like Emerson, Thoreau etc, who studied Hindu texts for their own merits and became ardent followers of the same. One of the examples, is that of Thoreau - he had a copy of Bhagvad Gita in his hands when he passed away. The name Boston Brahmins were coined for the people, who were influenced by the Indian philosophies and started imbibing them. Even now, the term is being used in the US, but the underlying meanings may have changed.
3. 18th Century of Enlightenment has not been studied is another point about history one has to understand. This is a direct product of interactions between the West and the East. For example, in his book "The American Veda[5] , Philip Goldberg" shows the impact of the Indian thoughts (Vedanta, Budhism, Yoga etc) on the Western psyche. The Western ideas of Liberalism, Rationalism, Idealism came after 18th century, which did not come during Renaissance. So, it is fair to say it was the Eastern influence. He quoted various examples of such influences, which can be directly relate to Vedanta, Yoga or Buddhism.

The issues of Sanskrit studies -

1. The colonial mode of degrading Hindu traditions have continued even after the independence. Sanskrit was studied diligently in West, with focus to degrade Hindu traditions. These texts have become fodders to the intellectual Naxalites. There is a growth of pressure groups in West, like Arab lobby, who influence the Government policies and aim at

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[4] https://archive.org/details/linguistictreati00willuoft/page/n9/mode/1up

[5] http://philipgoldberg.com/books/american-veda/

discrediting cultures. They hire lobbyists to assassinate cultures. They use faiths in the hearts of power, but use the tag of Atheists or Liberals, to avoid controversy. This gives them the liberty to attack religions, like ours, without accountability. If they show, they belong to a religion, it may be perceived as a bias. So calling themselves atheists, they can say anything without looking into the facts. They have created their own cronies, students to continue this alternative history. Rajiv Malhotra and other writers have successfully highlighted such biased narratives.

2. Books like " Faith in the Halls of Power: How Evangelicals Joined the American Elite " by D. Michael Lindsay and "The Arab Lobby - Mitchel Bard" prove the prevalent power structures in the West, who continue to attack our cultures. The nefarious power brokers fund specific people in India, to write with divisive propaganda. The content becomes the fodder for the unsuspecting youths and poison their minds.
3. The Central universities have become the place to divide the society. As young students join the college, they are pulled into groups, even if they do not wan to join the groups and they develop hate within no time. They are indoctrinated and the minds are poisoned, which have taken serious proportions. The narratives of oppressed and oppressors are filled into their minds. Instead of studying, they are pulled into political battles. These types of experiments are going on, which have become dangerous to the society.
4. The Western idea of research is to find something new. So when they use the same lens in Sanskrit field, they draw dangerous conclusions without understanding the tradition. Theories like Aryan invasions are such instances. Also, depicting Ramayana, Mahabharata in the modern perverted ways, cannot be even quoted here. Such ancient books need to be studied by keeping the context of that time's sensibilities. He quoted the example of definition of Deva from Shankaracharya and the racial definition by the Western authors.
5. The lack of understanding of Western texts by the traditional Indian scholars. The use of jargons in these texts are not easily understood. The scholars of Indology do not know Sanskrit, and Sanskrit scholars won't be aware of such texts or the jargons. So, unless these texts are refuted with data, factually, these erroneous translations, texts will become the primary source of information for the future generations. These need to be challenged and corrected. Also, the glossy books of these Western thoughts are more tempting than the poorly printed texts of the Indian authors.
6. These texts show Sanskrit as a language of oppression and a lot of hatred is getting generated against it. We are seeing advocation of removing Sanskrit from many places. Zealot ideologist have removed Sanskrit from many schools in Telangana and Andhra Pradesh. Another

instance was that a priest, who was doing Chandi yajña in the middle of the night, as it was the appropriate muhartam for that yajña. People said, he was doing a "shudra" yajña, an FIR filed and he was arrested, although there was no such law. With a lot of discussions and explanations, he was released. Such a malice based attacks using theories of oppressors and oppressed are the results of such narratives. Oppressors and oppressed are the Western concepts, which are alien to the traditional way of living in harmony with nature and each other. For example, Deva- Asura concept is not as depicted by these narratives. They were more of Sangharsha. They put a racial twist to it. One need to see the bhasyas to understand Asura. They are not evil force as they denote now.

7. Another example of such distortion is quoting of Rakta Beeja. The literal interpretations of demons being created from each drop of blood is quoted as the brutal religion. However, Rakta Beeja concept demonstrates the "Vasana Kshaya" - it symbolically describes how each desire left generates more desires.

Suggestions for the younger generations, Indologists

1. To protect Sanskrit, one has to study Sanskrit. It is our heritage and we need to protect it.
2. There is a new burden on Sanskrit scholars to counter the distorted narratives. One should read Rajiv Malhotra's book "Battle for Sanskrit" where has explained it deeply.
3. Produce a lot of positive literatures. Otherwise, the youngsters reading these texts will get completely disillusioned about our traditions. It is already happening. Younger generations ask questions, not like the previous generations. So, we need to produce enough literatures to satisfy their curiosity. Give them the real data.
4. Sensitize Indian scholars. Make them expert in the Western terminologies. In ancient times, the Nava-nyaya was developed to debate by terminologies used by the opposing parties. They understood the opposing terminologies and successfully debated them.
5. Talk about Indian contributions. West talks about Universalism. Universalism has been the ethos of the Indian culture from time immemorial. Explain this aspect to the new generations. For example, some new groups called "Spiritual but not Religious" are looking into these philosophies and recognizing the contributions. Some atheists, like Sam Harris , (author of the book - " Waking up"), have become admirers of Vedanta and Buddhism. This is true universalism. The philosophies which appeal to all, and not something which are forcefully thrust on people, with swords hanging over their heads.
6. Train to counter the negative narratives in their own terms, by building the knowledge of how they put their thoughts. Positive writings need to happen. Properly inform the younger

generation. For example, there is a wisdom of line theory - to make a line shorter, draw a longer line nearby. So, build up the positive narratives to counteract negative ones, without becoming negative or playing blame games.

7. There is a need for a unifying research, by complementing the native Sanskrit scholars and Indology scholars. Sanskrit scholars may not be aware of the Indology depictions in the West, and Indology scholars may not have the Sanskrit knowledge to challenge these areas. They can combine their knowledge and strengths, to give data based responses.
8. Don't see enemy anyone in anyone. First try to understand their perspectives and then try to convince them with data. If not, accept that nothing can be done there, and focus in building the positive narratives, and provide the rebuttal with data and confidence/ authority.

Dr. Baldevananda Sagar, New Delhi

Dr Sagar started gave his speech in chaste Sanskrit, mesmerizing the audience, with the content and the flow in the language. He contended that adding Sanskrit Patrakarita being as a subject in this conference, is indeed a big step forward. He quoted the Mahabhasya's line - **एकशब्दः सम्यक् ज्ञाते स्वर्गे लोके**

Dr Baladevanand Sagar's kept his speech very short and sweet in Sanskrit. The fluently Sanskrit rendering of the speech, starting with salutations to Guru Dakshinamurthy, was like music to the ears.

He explained that what the Sanskrit enthusiasts, teachers or students are doing, should continue. The negativities that we see against Sanskrit, should be tackled through positivities and use of modern technology as well.

Based on 45 years of experience in Sanskrit journalism, he shared one of his personal experiences to show how Sanskrit has its own power to attract people into its fold, which goes beyond the usual effort that is being made. He mentioned that just before Doordarshan had started broadcasting Sanskrit news in their channel, in 1994 August, he and his family had gone on a pilgrimage to Rishikesh and other "dhams". In one of the "dhams", he found an elderly Sansyasi reciting Laghu Sidhanta Koumudi alone. Pleasantly surprised, he approached the person and asked him curiously on that.. The Sanyasi replied that he was from Nepal, and he liked Sanskrit. He had learnt Sanskrit a little in the ashrama in Rishikesha and now he was doing revisions. Dr Sagar mentioned that there may be organizational efforts in dissipating Sanskrit knowledge, but the language had its own power and attracted people to its fold on its own merit.. The point, Dr

Sagar was making that, even without advertisements and marketing or any other external influences, people are automatically drawn to Sanskrit. It is Sanskrit's eternal attraction that keeps it safe.

He added that we need to continue to do what we are doing in Sanskrit's field, teaching and propagating the language, however Sanskrit has shown its power of eternity. He added that the the quartet of munis - Shankaracharya, Ramanujana, Madvacharya et all chose to write bhasya and other literature in Sanskrit, instead of writing in local languages. It showed unity in diversity. Sanskrit was there before Urdu and English, and it was chosen language from time immemorial to record history and it will continue like Ganga river flowing. Sanskrit language does belong to one sect of community , people, cast or religion. It belongs to all and it is a universal unifying language.

His topic for the session was Sanskrit journalism. It was a recent addition to the conference and 22 papers were presented on the subjects by the participants, researchers, students and teachers.

Conference should be done once a year, instead of once in 2 years.

A scholar can take up one subject each and go deep into it.

Prof. Nagaraj Paturi, Hyderabad

Prof Nagaraj Paturi 's mainly addressed the young scholars present in the room, and gave them a few ideas on how they can build their careers in future. The salient points of his speech were -

1. Change the way of doing research - In the name of research, the current trend seems to be going through many books, taking quotations from them, and compiling a mammoth book, with a huge bibliography to earn M.Phil or Ph. D, to enable them to get a lucrative teaching job. This tendency needs to change. If we were to observe, there are different narratives built by scholars like Sheldon Pollock. They go unchallenged, as the traditional scholars have high threshold of tolerance and ignore such narratives. Hence, it is one area the new scholars can take up. Instead of continuing to write how Kalidasa was great or similar treatises, read those papers/ books published by others, where they mention "Sanskrit is a dead language" or similar kind of negative quotes. Challenge them through data. It is the time to sharpen the saw with our own research and counteract such narratives positively. Video games that youngsters may be playing, normally have enemies to attach and hence the game becomes interesting. Consider "poorvapakshin" as enemies and do research. Even if you do not have such "poorvaphashin", create your own and provide the arguments.
2. This poorvapakshi/ sidantha way of doing research is our tradition. The nyaya-shastra shows how to debate, argue and put-forth your views. Use this kind of knowledge-base to counteract

false narratives. Understand, what "vithanda" in Nyaya means, learn how to use the vada-vivada parampara to present your thesis. The western way of doing research is to write something new, or unsaid. It is this attitude, that makes them write something un-heard of or unimaginable, on ancient texts. We do not have to follow that tradition. Come up with arguments and counter-arguments, so that the research you do bring out the essence of the subject, and not a collection of quotes, thoughts from multiple books.

3. Nyaya-shastra's vada-parampara is not the only thing you can leverage for your future goal. In MIT Pune, Indic society has setup new curriculum and has also conducted several workshops using Vedic science. There is B.Sc in Vedic Psychology. The knowledge available in ancient Vedas and Upanishads are useful in modern psychology, sociology as well. The workshops were conducted for working psychologists as well.
4. Hence there are many opportunities in this area for Sanskrit scholars. Even in film-industry the ancient concepts of Rasa, shringara are taught. Unfortunately, they teach these subjects from the translated work. It is an opportunity for the Sanskrit scholars here, to teach the subjects to the actors there, using the Sanskrit based text in the curriculums.
5. The product designs and other architectural aspects can benefit by using Sanskrir alankaras, sphuta, shilpashastra etc. Become expert in these areas and get jobs in marketing as well.
6. Another area which provides research methodology is the Tantra Yukti available in Ayurveda. This is not limited to Ayurveda. Study Tantra Yukti and teach relevance of Vedic Knowledge in the contemporary fields. The whole world is waiting with open arms, for such expertise.

In the end, Prof. Paturi offered his help as a cultural anthropologist to help students take up Vedic anthropology. Vedic science has a lot of roles to play in sociology, and MIT in Pune has started the studies in this area.

Prof Shashiprabha Kumar, New Delhi

Dr Shashiprabha Kumar's topic was - research on Indology during the past 100 years and its future prospects. However, considering the vastness of this subject and being a student of Vaiśeṣika philosophy, she mentioned, she was limiting the topic to the Vaiśeṣika research.

The speech had a lot of data on research work done in the area. However, for brevity, here we are capturing a brief summary of her speech-

Sanskrit is a language and Vaiśeṣika is an Indian philosophy being discussed here. Orthodox and Heterodox are features common to all the philosophies. However, Indian philosophies are covered

under six darshanas षड्दर्शनानि. They have similarities and differences. There is a pattern to the research in these darshanas. It is impossible to get the chronological order of the research, but the trend can be classified under 7 phases. These are -

1. Phase 1- Textual Phase, Creative Phase - All philosophies started with sutras. This is the phase, where philosophies used sutra for recording their content. Examples - Sankhya sutra, Brahmasutra, Vaiśeṣika sutra, Yoga sutra etc. The information was coded succinctly as sutras.
2. Phase 2 - Interpretative Phase - Here sutras were expanded with different "teeka", " bhasaya", and upateeka. Each system of school has exhaustive set of texts here, where creating a bibliography itself may not be possible,
3. Trans-creative phase (cannot give chronological order) - prakarana granthas. Sutra, teeka were not vogues. Short-cut methods. Not read ancient texts thoroughly, but want to read concise information in a nutshell. Except Sarvadarshana sangraha. Where teachers are available, people wanted quick information.
4. Collective phase - Kosha - Amarkosha - I am preparing Vaisheshika kosha from all the original kosa of Vaisesika, as there is no kosa available for this field.
5. Evaluative or sameeksha phase/ research phase. From 19th century onwards, translations and publishing of these texts. Credits should be given to the western authors, who made the Vaise
6. Historical phase/ Descriptive phase - Origin and development of Vaisheshika . Bibliographies
7. Digital phase - Current phase.

RESEARCH PHASE -

Metaphysical aspect of the universe. Recent research done on V. can be divided into - Textual and Contextual phase.

Textual - Indian and foreign scholars.

Indian scholars/ text written Kanada sutra, and the Prasast Pada's bhasya, 5 Sanskrit bhasyas have been written so far in 20th century. This field has been a neglected field. It was not only neglected but ridiculed, while nyaya, yoga, Sankhya had more commentaries written. Hence requires special mention here.

SANSKRIT COMMENTARIES IN LAST 100 YEARS

1. The Vaidika vriti - Hariprasad Shastri
2. Rasayana bhasyam - Veeraraghava Acharya
3. Brahmamuniv bhasyam,
4. Vedabhaskar Bhasyam
5. Sugama Vritha

Umesha Mishra, Sadananda , Radhakrishna Dasgupta.. etc

FOREIGN COMMENTARIES IN LAST 100 YEARS

There are 15 western scholars, who require special mention here. For example, Japanese scholars like Nakamura Hajime, have contributed immensely in the system of Vaiśeṣika. We have Wilhelm Halbfass (India and Europe, An Essay in Philosophical Understanding) who has made a huge difference in this areas well. All the names can be found in the bibliography Dr Shashiprabhas has published -

• "The Categories in Vaiśeṣika: Known and Named," in History of Indian Philosophy, Routledge History of World Philosophies, pp. 157-174, (ed.) Purushottama Billimoria, Taylor & Francis Ltd., UK., 2018. ISBN: 9780415309769

• "Vaiśeṣika," in Oxford Bibliographies in Hinduism, (ed.) Tracy Coleman, Oxford University Press, New York, 2017. ISBN: 9780195399318

• "Vaiśeṣika," in Encyclopedia of Indian Religions, (ed.) Arvind Sharma,

Springer, UK., 2017. (Under Publication).

The need of the hour is to look into many unpublished manuscripts and take them forward.

Comparative studies need to be done with the scientific studies. Comparing the Vaiśeṣika in Chemistry, Metallurgy, "Pilupaka" , Vichitaranga nyaya etc

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Capt. Harsha Koralearachchi

SRILANKA

Captain Harsha Koralearachchi from Srilanka talked about the close connection of Srilanka and India through their poets Kalidasa and Kumaradasa, who were friends/ peers during their period. His talk was focused on the Cloud Computing Architecture. He also showcased how our ancient poets, like Kavikulaguru Kalidasa demonstrated the foresight more than thousand years ago. Although, it was an imagination that Kalidasa used cloud as a messenger. Cloud computing does use the servers cloud as information/ data storage and communication. Which got proven recently through technology, our ancient poet had imagined during his life. That is the poets' strength to imagine the most un-imaginable scenario, and somewhere down the line, such ideas materialize in different forms. He then briefly explained cloud-computing model to give a technical perspective.

Special Lectures Session 3

11-01-2020, 11.30 AM - 1.30PM

Prof. Dr Uma Vaidya chaired this session, with Dr Sambhaji Patil as the coordinator. Prof. Harekrishna Satapathy, Prof Vaidyanath Labh, Prof N.C. Panda and Sri Dinesh Kamat provided their thoughts on Indology and its future directions. As the scholars started on their speeches,

there was a surprise waiting for them. A few young Fine School College students had sketched their portraits and presented them at the end of the session.

Scholars displaying the portraits drawn by the students

Prof. Dr Harekrishna Satapathy

THE VC KALINGA INSTITUTE OF SOCIAL SCIENCES DEEMED UNIVERSITY.

Prof Satapathy spoke on trends and traditions of the oriental study and research. He agreed to Prof Varakhedi's statement about a need to focus on next 100 years and not be hung up with the past always. He reminded Swami Vivekandanda's advice on why we need to build a solid foundation on east before looking at the west. The gist of his speech is -

"If we have a strong foundation of ancient wisdom, it will automatically attract others. The trend in study and research (Oriental study) is very discouraging. However the flaw lies in the dissemination of knowledge. Decline in the Oriental study is not because of knowledge system but the dissemination of study. In a globalized era what is our attitude towards Occidental study also matters. Our strategy in Oriental study is good and the past-history is equally inspiring. The system and methodology in spreading the knowledge are flawed.

A course revision is required on research methodology. There is a narrowing of distance between the teachers and taught. Teachers need to be well-equipped to train the students. Knowledge cannot be fragmented. It is permanent, but it is the carrier that needs to be looked into it. By strengthening of the traditional educational system the quality of research can be improved. By

introducing NET one is qualified for becoming an associate professor. But the focus should be on the quality of research. There is a pressure on the deadline of submission of a thesis rather than the quality of the subject or the research. Inter-disciplinary research should be encouraged. Research cannot be done in isolation. There has to be an overall knowledge, connected to the chosen subject. Oriental study deals with various dimensions of learning. One needs to interconnect these disciplines to create meaningful research, relevant research. Research in science is popular because the findings go beyond the four-walls of the laboratory, but will reach the land. Similarly, if Oriental research does not expand its scope, the quality will not improve. Previously STEM (Science, Technology, Engineering, Mathematics) was the focus in higher education. STEAM should be the goal (Art needs to be included). Without human values, ethics, art, history the higher education is complete. Livelihood skills are given by STEM, and without Art, it is hollow. So a person studying in the areas of Arts/ Oriental study needs to get similar training as a person in STEM for his future livelihood. "

Prof. Vaidyanath Labh

Prof Vaidyanath Labh talked about Buddhism. Buddhism and Jainism came into being as a protest against the practices followed by the people under the name of Vedas. Buddhism proposed 3 yajnas - shir , samadhi and prajna yajna, which did not have any material costs associated to them and were non-violent in nature. They also propounded equality in all human beings. Buddha believed humans have huge potential in them, but the reality of sorrows is a big factor in their lives. So, instead of search for Brahman, Buddha's quest was to find an answer to sufferings of people.

The crux of his speech was that Buddhism was not against Vedas, as it is understood, but the way it was interpreted was the point of contention Buddha had. Buddha is an avatar of Vishnu, sent to the earth to correct this issue and make the philosophy, all inclusive of people.

N C Panda - Contributions of Thailand on Sanskrit and Indology

Prof N. C. Panda, visiting professor of Sanskrit to Shilpakorn University, had 80 slides and it is difficult to put all of them here. Basically, he divided his speech in two parts

1. What is Indology
2. Indology in Thailand

In the first section, he explained Indology and its history, how the Asiatic Society was setup. He also acknowledged the contributions to Indology by foreigners like Sir William Jones, Max Muller, who had studied Sanskrit and were instrumental in Indology studies during their time.

In the second section, he explained Indology in Thailand. For example, Thai people, who are Buddhists, respect Rama and consider Rama as an avatar of Vishnu. One could see a huge impact of Ramayana and Mahabharata in Thailand. The kings in Thailand were great scholars and had also contributed and translated the stories of Ramayana and Mahabharata in Thai.

All in all, he had 80 slides to present, which showed the influence of Sanskrit literatures on Thai. Not only Ramayana and Mahabharata, even the Panchatantra stories adaptation could be found there, was another point that came out of the speech.

Sri Dinesh Kamat

There are two points, Shri Dinesh Kamat emphasized -

1. State of the Oriental Institutes in India
2. State of Sanskrit language in these institutes.

Problem statement -

There are more than 20 oriental research centers but it has lost its efficacy, and practically defunct. Take the example of Baroda Oriental Research Institute or Madras Oriental Institute, there are no people in-charge, no one to take ownership or responsibilities. Can we influence Orientologists to join these organizations and re-establish them? Even in the universities where there are ORI, the manuscripts are ignored. There are 2 steps required to resolve the issue -

• Create fund/ procure fund for one time grant, and sustainable cost.
• One time grant - to rebuild the infrastructures

Sustainable grant - To have right personnel look after the manuscripts, and get work started on them. There are 47 lakh manuscripts, but only 25000 have been published. If you go to the manuscript library in Calcutta, these manuscripts are being eaten by worms. The same situation in almost all the places. We need to take care of the manuscripts and make them available to all. Another sad story is, even MA students would not have seen a single page of a manuscript during their studies.

Vidya is useless without a language. For example, Ayurvedha universities have removed Sanskrit from the curriculum, and if it is still there, the system is very lax about its learning. There no Sanskrit division and no place for Sanskrit teachers either. How can one teach Ayurveda without

Sanskrit? How can one understand the concept of Panchkavya. It is the same regarding yoga teaching. It is being taught in English. How can one explain Dharana, Pratyahara, Asthangani, yama, niyama in English. The translated words will not give the real intent of these words, was the underlying message.

Prof. Uma Chandrashekhar Vaidya

As a chair of the session, Dr Uma Vaidya summarized the speeches of the scholars, who had presented in the session. She said the session was special, as it began with a release of books and ended with another release of books, which was like starting a meal with sweets and also ending it with sweets.

She then talked about "Atma-ninda" or self-denial and explained how it impacts the Indians' psyche. She explained that although praising oneself is bad, but putting oneself down is worse. Interpretation of our scriptures by Western scholars shows their superiority complex, our acceptance of their interpretation is our inferiority complex, she opined. Although we have stalwarts like Dr Bhandarkar, VV Kane, Dr V Raghavan, Dr Dange, Dr Dandekar, Satyavrat Shastri et all, because of self-denials we are still losing out. The need of the hour is that our scholars should do in-depth study of at least one branch of "Prachyavidya" and become an expert. Using this knowledge and confidence, they should fight out the negative narratives on Indic sciences. Get out of "Mohanindra" and be ready of the academic debates, she cajoled the scholars. She quoted Macaualay and Maxmuller and asked how can a self-respecting Indian be calm when listening to such malicious views. For example, Macaulay's had said -

"No Hindu who has received an English education ever remains sincerely attached to his religion. He will be an Indian in blood and color , but English in test, opinion, in morales and intellect."

MaxMuller also added to it as -

Large number of Vedic hymns are childish in extreme, tedious, low and commonplace. This edition of mine and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It, that is the Rigveda, is the root of their religion. And to show them what the root is.

I am sure the only way of uprooting all that has sprung from it during the last 3000 years is the new interpretations of their vidyas. India has been conquered once but India must be conquered again. The 2nd conquest has to be by conquest by education."

She told the young scholars to build competence in at least one branch, be it Sanskrit or any other language, and counter the disinformation.

With the following two messages, she closed the session

1. For young friends -

प्राच्या प्राच्या जगनमान्याः केचिद्दुष्टप्रयोजनात्
न्यकारितापि सौजन्यात् निर्दिष्टात्र विवेचने।
निवेद्यते युवावर्गाः चोध्यतां भवतां रथाः।
सद्वचो ज्ञानक्षेत्रेऽस्मिन् बुद्धिसारथ्यस्सदा॥

2. For Dr Varakhedi

नष्टो मोहः समृतिर्लब्धा श्रीनिवासप्रसादतः
उत्कर्ष प्राच्यविद्यानाम् इहे वर्षसताप्तपरम्

Special Lectures 4

11/01/2020 - 4.30 PM

Prof Dipti Tripathi chaired the event, which started with the lighting of the lamp (Deepa-prajwalanam). Prof Varakhedi felicitated the main speakers Swami Atmapriyananda and Dr Atul Kothari.

Swamy Atmapriyananda

Swamy Atmapriyananda jee started his lecture by reciting beautiful shlokas, and then thanked Prof Varakhedi for the opportunity to speak in the forum. After paying his regards to all the scholars present, he quickly came to the point of his subject, which gave a good analogy and comparison of Vedanta with Science. Having Physics and Science background, he was able to explain the subtleties of Vedanta philosophies, which seem to completely align with Science, especially Physics. He said that the three principles of Science are completely aligned with Upanishad. After listing these three principles, which scientists adhered to, he gave an example for each principle, how this correlation existed. Here is the brief summary of his explanation -

Anything under science has three underlying principles to arrive at the truth, find a solution to a phenomenon. They are -

1. Classification
2. Generalization
3. Unification

Akin to Science, even our Rishi/ Munis used these principles in arriving at the truth and spreading the knowledge to people. Swami Vivekananda often quoted how the ancient sages used the classification and generalization to propagate knowledge in simple forms. Similarly, Physics and modern science have employed the same same principles to make breakthrough contributions. Let us examine each principle here.

Classification -

In Chemistry, we have a periodic table, which classifies each element in the universe based on their interactions with each other. The inert gas does not participate in such interactions and does not produce any reaction. . Inert gas is in the form of lowest energy, which other elements too strive. Similarly, Vedanta says each item in the universe is constantly interacting with each other. Ultimate peace is obtained, when there is no action. Einstein defined this phenomenon as the "Law of cosmic Laziness". InAshtavakragita Gita, a person is too lazy to even open and close the eye-lids is given as an example. The state of ultimate bliss, named as आत्माराम (Atmarama), where the desires go away and one remains in the most tranquil form. This philosophical principle of Vedanta is the same as the law of cosmic laziness.

Swami Vivekananda quoted that human consciousness had immense capabilities of classification and generalization, and the Rshis , Munis excelled in that. For example, they are any number of sorrows, but they classified sorrow in three forms -Adhidaivatam, Adhyatamam, Adhibhoutikam. Similarly the desires were classified under Dharma, Artha, Kama, Moksha. It is a misconception that renunciation was only one way of moksha. Both abhyudaya and nishwasa (moksha) were important. No concept of sanyasa was there. Living a life of godliness, purity, empathy were considered important. All 4 aspects of Dharma, Artha, Kama, Moksha were important and the human aspirations were classified under these four categories, and all actions/ aspirations will fall under this.

Material science and spiritual science both were important. If the desires are not opposed to dharma. धृ —is the root dhatu of dharma, which is the root for sustainability. It is yajna. Everything we do is yajna. Purushasuktam says the entire world was created through the principle of yajna, which is dharma.

4. Dharma comes from Dhr dhatu, which means sustainability.
5. प्रोता - All appear different but all are penetrated by the Brahman.

Generalization - सच्चिदान्दः

Example of generalization - people from Maharashtra, Karnataka, all referred as Indians.. The highest generalization is being, which is Sat (सत्). The un-living things have dependence on living things for recognitions.

Sat - is self-revelation. Highest revelation is सच्चिदान्दः. This is infinite, and hence one.

In science, generalization principle is common. In Vedanta सत्(sat) is the biggest generalization that Vedanta talks about. There are 2 Sats, one is dependent (परतन्त्र) and independent Sat (स्वतन्त्र).

Unification - -

Stephan Hawking coined TOE - Theory of Everything, Einstein came up with Unification field theory, Super-symmetry and string theory which all look at one principle that is derived from everything. Similarly, the Ekatvavijnana of Mundakopanishad says the same. All are the same, but the form and names are different.

With this, Swamy Atmapriyananda explained the parallelism of Science and Vedanta and quoted Swami Vivekanada's quotes and Gita's shlokas to prove the concepts.

सर्वभूतेषय हिते रताः -

Professor Dr Atul Kothari

The Shiksha Sanskriti Utthan Nyas

Dr Atul Kothari, a veteran on education system, started his speech without much preamble with a focus in covering the portion given to him, on a point-by-point basis, clearly and succinctly. As he has the research and future perspectives, as the topic, he listed three main points, where this can be achieved, and also they can be achieved. The first point was in using the term "parampara", rather than "prachya vidya", as "prachya vidya" had the connotations to texts like Vedas and Darshanas. They are no doubts, routes of our culture, "parampara", but what has been ongoing is the tradition/ parampara, which we need to dwell on. He added, what Swami Vivekananda said or Swami Shrinivasa Ramanujana said 150 years, Dr Abdul Kalam said, are our traditions/ parampara. These ideas also should get included in our education system. His regrets were that the thoughts of these great persons also do not find a place in our modern education system.

Value Based Education -

Dr Atul Kothari shared his interactions with some, on how India can be a leader in the value-based education and lead the way for the west. His reply was, unless, we as Indians respect and develop the value based education system in India first, how can we be a leader there. We should be aware

that, we are willing to giving that knowledge, the outside world will listen to it. However, we have to prove that to ourselves before we preach others, was the underlying message.

He cited the example of Yoga here. With a little nudge from India, Yoga has become a world-wide phenomenon. There are many yoga centers in the US than in India, was his contention. Similar to Yoga, there are many ideas which Indian can set the direction to, but due to the paucity of time, he was listing only 3 points in this lecture, he said. These are -

1. AYURVEDA AS A RESEARCH AREA

This is an area, where India can take it forward with authority. Unfortunately, the Ayurveda doctors themselves, practice Allopathy medicines, instead of the original Ayurveda. This shows their lack of faith in their own practice, which needs to be addressed. One of the glaring reasons for this lack of confidence is the gap in the education system. Recently, learning of Sanskrit has been removed from the Ayurveda colleges. How can a student of Ayurveda, learn about the subject without knowing Sanskrit is a big question mark.[6]

He added, although he does not have anything against Allopathy as such, he has seen instances where, Allopathy doctors prescribing Ayurvedic solutions.

5 years back there was a meeting of 30-35 doctors/ professors from different parts of the country in the university - Bhopal Hindi Vishva Vidyalaya, which was setup by Atal Bihari Vajpayee. The topic selected for the meeting was- Medical education in Hindi. The doctors and professors ended up spending a lot of time to identify which books were available in Hindi, and which were not. They were also finding out which books could be translated for the university. His questions to them were -

"Why are you focusing on translations? Why cannot we create books that are specific to Indian conditions? We should have books, which the country really need and not just translated work."

For example, all know there is no Allopathy medicine for Dengue, apart from just managing the symptoms. He found a doctor, going public, on use of Aloe for this disease. Similarly, one of his friends was asked by a doctor to go for Yoga and long walk to solve BP issue. Another person, recovering from typhoid was recommended to drink Papaya leaves juice to build immunity. These are the areas, one need to scientifically research and make it a part of Ayurvedic research.

What our country really needs, we need to produce them. For example, in Dengue was playing havoc in Delhi. There are no medicines for Dengue or Chikungunya as such. However, 2 doctors later announced that Aloe can be used for curing Dengue. Similarly, he added, his friend had

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[6] Would like to share a personal experience. An Ayurvedic doctor, school classmate is working for a private company launching Ayurvedic product. When they were launching a product, he got doubts about the veracity of the marketing materials, which was based on English translation of a Sanskrit verse. No one there understood Sanskrit, so he wanted my help to interpret shloka in the right way. I can imagine now, not having Sanskrit in Ayurveda colleges is surely detrimental.

blood pressure issues, but the doctor, instead of giving medicines, suggested that he could get the BP under control by doing yoga and walking regularly. For typhoid, a friend was suggested pappaya's juice to improve immunity. So his question was, why cannot these things become part of the research area and become part of the research. Take the best of all the fields systematically and create the books. If the content is good and well researched, there will be demand for these books from other countries and they will translated them into their languages.

He lamented the fact that English being the medium of research, many scholars spend time, doing cut-and-paste and not do the real research. The research attitude should be developed from the childhood. In many universities, the professors themselves give the research subjects to the students. With such kind of dependencies, true research cannot happen was his contention.

2. MATHEMATICS

Most of the children think Mathematics is difficult. In America, then president Barrack Obama had addressed the students to improve on the Maths skills, otherwise the children from India and China will displace them everywhere in future. He did not talk about becoming proficient in the English language but Mathematics. Here, people seem to be more focused on English language than Maths.

To make Maths interesting, Swami Bharati Krishhna has written a book on Vedic Mathematics, which could be a good solution. For example, we see students get restless even in classes of 1 hour duration. In one of the workshops that was run, they had Vedic Mathematics as the subject and the duration of the class was 1.30 hr. The students did not want a break and the class continued for one more hour. This is the power of Vedic Mathematics, which makes learning Mathematics more fun than a burden.

Another example he quoted was the penchant of our institutes to trust the Western views than our own. When the Vedic Maths subject offered to the Tata Institute of Fundamental science, they refused to accept it. However, a person named Nicholas from UK, studied the same book and when he suggested it to the institute it was readily accepted. This kind of needing external certification for our work, is another problem haunting us, was the underlying message.

Dr Kothari added that he and his team have designed the syllabus from 1st till 12th on the subject. But it is a small institute. If others pitch in and Vedic Maths gets included in B.Sc as well, it will make a huge difference, and the world will start taking notice.

For example, Swami Srinavas Ramanujan, did not even get 11th degree in India. But when he went to England, he was awarded many degrees and awards. He passed away at the age of 32 and he had already done tremendous work on Maths. He had 3 handwritten diaries, which the Tata Institute has published as books. It has been more than 150 years, and even now, no one in the

world has been able to solve the theories given by Swami Ramanujan. This challenge should be taken up by the Indian students, not the foreign countries.

3. ENVIRONMENTAL STUDIES.

The final point he has made was on the environmental studies dilemma. Sas per the court order, environmental studies was supposed to be added in the school's curriculum. Although, it forms a part of the syllabus, the quality of the content comes out as wanting.

In one conference, we had PM Narasimha Rao attending one of the international conference. He told them, to see environment ... Samudre vasati devi..

1-12 syllabus for the school. It was made mandatory for 1-12th. What type of education? Environmental scientist can be seen having hot tea in plastic cups,

We added 2 points - what is the Indian perspectives. Veda, Upanishad mantras . Why important? Is it because, it is ours? It is because Environmental issue was 80-100 years back. 2K - 5k old texts have environmental protection texts. Before the issue itself the munis had defined them. Which will be useful for the world/

Environment and Sanskrit scholars do not know each other subject.. Both need to work together. However, to get knowledgeable people together is a big challenge, he rued. For people with bad habits, if they do not even speak the same language, but will get together easily to indulge themselves to those vices. But the "panditas" will never get together in a single place to collaborate. However, the need hour is get all the heads together and collectively solve the problem, is the message.

Another salient point here is diving into the tribal knowledge and understand more. The world expects scientific proofs for everything. However, there are certain knowledge among tribals, which do not have such proofs. For example, when Tsunami happened, it appeared that the tribals of Andaman Nicobar (about 150 in number), got the sense of it and had already escaped to safer places. How did they predict about the incoming disaster? There is hidden knowledge there, which needs to be understood. Similarly there are many such unexplained knowledge, which needs to be explored and understood, was his message.

SOLUTIONS

Bring "sodha" or research mentality from childhood. Right now, it is sort of extinct in India, as people use cut-paste strategy and use just the English language for their research activities. The goal there is to land lucrative jobs and not true research. Go natural, understand India and then the research, valid to India will happen. Otherwise it will be aping of the West.

Improve education system to install more self-respect ("swabhimanam") among people. The topics should include ancient and modern knowledge. Research through local languages should be encouraged. Here, Sanskrit plays an important role.

If all the 18 Sanskrit universities take up one subject each for research, there will be 18 research outcomes in 3 to 5 years! Similarly, if all the 950 universities in India focus on research specific to Indian conditions, in a few years, India can lead the world in research.

Mr Sanjeev Sirnoorkar, New Delhi

Shree Sanjeev Srinoorkar talked about the organization that he belonged to called - Vision India Foundation and the recent school of public administration called Rasthtram. They provide a Public leadership course of 11 months, which includes -

Thought leadership, Community and Strategy

The above three topics can be further classified into

Academic, Social and Political leadership

We see that there is a need for systemic reform in leadership. True leaders need to be groomed and Rashtram is designed for this. Quoting Manusmriti's Dharma, he emphasized, the 10 lakshana of Dharma given by Manu are completely applicable to true leaders. A leader is a person who can control his senses and follow the principles mentioned there. By using Geetha, Shantiparva of Mahabharata, Vidur-neeti, Arthashastra, and other such literatures for the knowledge relevant to the current management system, the curriculums are being developed on leadership and management. Using the ancient value systems and knowledge systems, we are targeting to do the paradigm shift in management studies so that high calibre leaders get generated.

People interested in knowing more about the workshops and the leadership course can contact him was the final message of the speech.

Prof Dipti Tripathi

Prof Dipti Tripathi concluded the session and kept her speech very short and explained, why one should not try to find a solution, without knowing the problem. To explain this point, she shared a personal experience she had faced recently.

"At Delhi airport, I was talking with a small child. The boy was trying to speak in English, but struggling with it. When I tried to explain that it was OK to speak in Hindi, he told me that his mother will beat him up if he speaks in Hindi. This is the crux of the current problem. Speaking in our mother tongue is ridiculed. How can we think of Bharatiyata, when parents themselves force their children not to speak in mother tongue."

She went on to add that, she has studied Bhasha Vijnana, and Vyakarana is also one of the subjects, and it feels odd that Chowsky points that "Sansksar" is responsible for children learning mother tongues easily, all clap. But the same thing written by Bhartrihari, no one bothered to read. Hence, the issue we see is deeper than that what we see is the message.

Special Lecture 5

(COMMEMORATING SWAMI VIVEKANANDA DAY)

The session started with "Dipaprajwalan (with a Veda Mantra)" and felicitation of the guests. The special lecture was given by Mr. Vijay Panshikar, and the vote of thanks was by Prof. Muralidhar Sharma

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Sri Vijay Phanshikar, Editor, The Hitavada, Nagpur

SPECIAL LECTURE - (9.30 - 11.30AM)

This session belonged to Sri Vijay Phanshikar, with the following present on the dais - Prof. Shrinivas Varakhedi , Prof. M.S. Penna, Dr. Upendra Bhargav : Co-Ordinator and presided over by Prof. Muralidhar Sharma

The energetic, forceful talk by Mr Phanshikar, the editor of The Hitavada was focused on the malaises in the current education system. He compared between the prevalent western system of education and the gaps arising from it. The materialism focused western system has diluted the inherent ethos of Vasudeva Kutumbakam here. Education is resulting in well-educated people but create zombies who cannot think for themselves.

Incidentally, it was the National Youth Day and Sri Vijay Phanshikar, made the youths and the current education system as the focal point of his talk. A few of the salient points are covered below -

1. The educationists should not get swayed by the Western values leading to materialistic societies. The state of current education system is the result of the blind following of the crass, materialistic value system of the West. The education has become a farce, generating educated people without the ability to think for themselves.

2. What Swami Vivekananda said 125 years back, seems to have been forgotten. His work is quoted during the birth anniversary celebrations and quickly forgotten. Unless, we start imbibing the ethos Swami jee talked about, the education system will continue to remain hollow. There has to be a balancing act, where the best of the West and the East should be combined, to provide a value based education system, which will allow people to prosper in their fields, without compromising the traditional values of respecting the elders, "paropakara", and other ingrained ethos, which seem to be slowly disappearing from the Indian psyche. There has to be a mutual respect between the Occidental and Oriental way of teaching. Oriental way brings the soul and value to the equation, while Occidental way brings the Scientific temperament. Both need to co-exist, was the underlying message.
3. Without values, wealth is meaningless. Pursuit of wealth, without the checks and balances of conscience is leading to the current situation of uncontrolled materialism. The values of Swami Vivekananda are still relevant to the youths today.
4. Our ancient thinking was focused on the principle of Vasudeva Kutumbakam, while today's education system in India blindly copies the Western philosophy. This is destroying the ancient philosophy of looking at the world as one family. This is where Swami Vivekanand's would have played a role, but unfortunately the words are hidden in the books, to be read only only during the celebration of Vivekanand's birthdays.
5. He quoted Swami Vivekanand's words - "Science is only halfway mark of human progress while Swamiji elaborated on manifestation of perfection of inner-self to achieve fullness."
6. He explained that the Western model of education system was focused on the material well-being, leading to a society reflecting crass commercialization. The education that is inherent in our Upanishads and other sacred texts formed the backbone of the oriental education, which are now nearly wiped out.
7. The vastness of oriental education was outlined in our Upanishads and other sacred text, whereas the West only aspired for material well-being and hence the society is reflection of crass commercialisation." Pressing for radical changes in Indian education system, Phanshikar said, "They are must to attain spiritual fulfillment as espoused about 125 years ago by Swami Vivekananda." Replying to a question that many Indians ask, he said, the spiritual power of Indian philosophy is one monumental gift that India can offer to world. The power of Oriental thinking that stresses on conquering inner desires is what makes it different from others. "Swami Vivekananda tried to co-ordinate eastern and western thinking.
8. Education that engages itself in developing a human being, character-building and most of all building patience is the biggest virtue of mankind. Ultimately, it's the values that shape our

culture," he added. "Three great personalities were born in later half of 18th century, Rabridranth Tagore, Swami Vivekanand and Mahatma Gandhi and each of them influenced Indian culture and philosophy in a big way. But as we observed 125th birth anniversary of Swamiji, one cannot help, but be reminded of his famous words wherein he said about muscles of steel and hearts of iron, the two virtues that is needed in 100 men to make India great again," he said.

Dr Muralidhar Sharma

In his vote of thanks, Dr Muralidhar Sharma talked about the challenges students are facing in the current world. There is a lack of role models for the students, which is resulting into fighting amongst each other on trivial issues. The education system does not provide the right education and these students look upon cine-starts as their role models, which is resulting in current chaos around us, he opined. Neither the schools nor the parents are setting up high-thinking role-models for them to emulate, he added. (उदात्तचरित्राणां उदाहरणं न ददति विश्वविद्यालयेषु।)

He shared the experiment of Albert Bandura.[7]. psychologist - 20 years experiments on how to change the behaviors of students. As per this experiment, 5 points result in behavioral changes -

- Imitation
- Attention
- Retention
- Implementation

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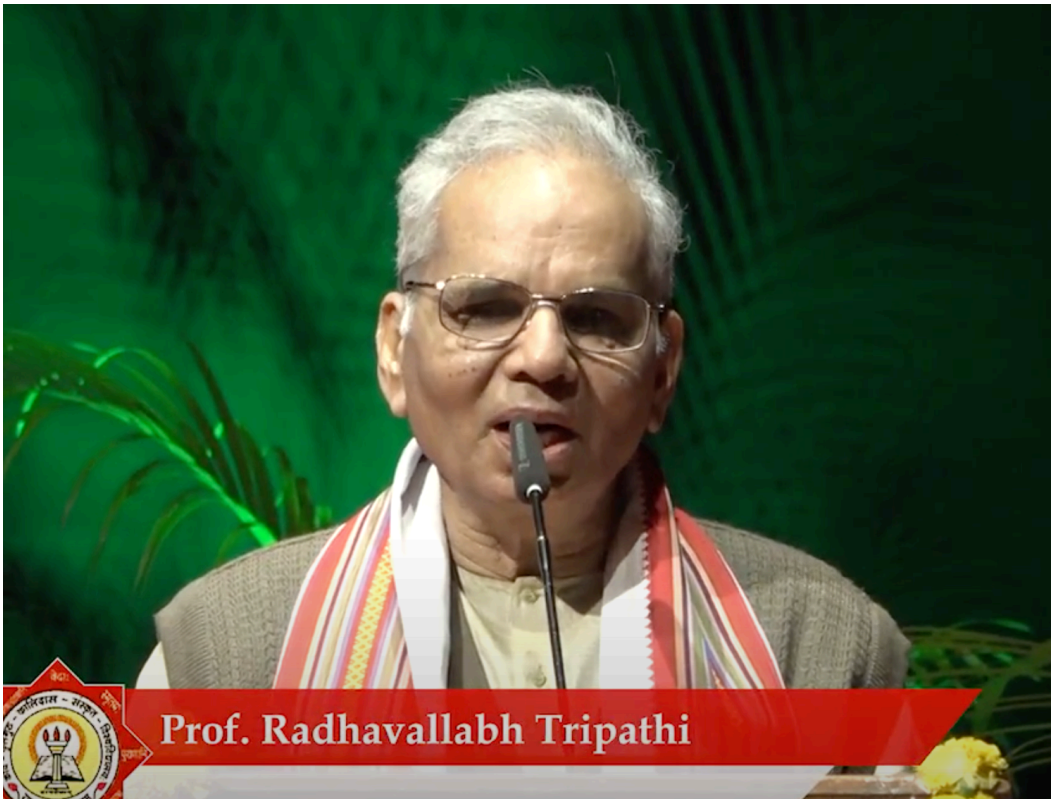
[7] https://en.wikipedia.org/wiki/Albert_Bandura

- Motivation

To change the behaviors of students these 5 points need to be understood. So, the first thing is to find people worth emulating. People like Vivekananda and Rani Laxmibai should be projected as role-models, and not people who are rich or cine-actors. Similarly, he explained each point given above in the Indian context to help with behavioral changes.

Prof Radhavallabh Tripathi's 2nd Speech in English



After congratulating Prof Varakhedi for the organizational skills he has shown in this conference, he read a few paragraphs of his speech that was distributed to the audience.

In his speech, Prof. Radhavallabh Tripathi gave a very extensive overview of the Oriental research, under the "Past, Present and Future" perspective. He explained how the study of cultures were prevalent from the Vedic times to modern times.

Prof Tripathi has organized the Oriental studies in four stages -Ancient, Medieval, Pre-modern and Modern. Although Oriental studies mean Asian studies in modern parlance, the ancient literatures showed, it was a part of education system in India from the times of Vedas. As he divided these eras into the four phases, he gave example of such studies in each period, backing up

with historical data. The bottom line there was, study of other cultures were inherent part of our education system from the ancient times.

Video of Prof Tripathi's complete speech is available here. The monograph of his speech is available here.

Cultural Programs

Sr. No.	Date	Program	Institute
1	10.01.2020	**Bharatnatyam – Rutusamhar**	Sandhya Purecha & Group, Mumbai
2	10.01.2020	**Dance Drama – Kavyakruti**	Abhinav Institute, Nirupama Rajendra & Group, Bengaluru
3	10.01.2020	**Amprapali Dance Drama (Hampiholi)**	Sanskrit Bhasha Pracharini Sabha & Swarsangam, Nagpur
4	11.01.2020	**Maharashtra Darshan**	KKSU Alumni, Manjiri Vaidya & Group, Nagpur
5	11.01.2020	**Pratima Dance Drama**	Natyadharmi, Doha
6	11.01.2020	**Yoga Practicals**	KKSU Students
7	11.01.2020	**Striyashcharitam - Sanskrit Drama**	Vibha Kshirsagar, Nagpur
8	11.01.2020	**Andhra Natyam**	Sattvika Penna, Hyederabad

Cultural Program Day1

On 10th January 2020, there were cultural event galore by artists of international fame. The event was inaugurated by the Vice Chancellor of Shri Shankaracharya Vidypeetha Dr. Dharmaraj Adat as Prof. Varakhedi looked on. The other guests of honor for this event were -Shree Sandeep Joshi, Mayor Shri Krupal Tumane, MP, Prof. Vinayak Kane, VC, RTMNU, Nagpur, Prof. Girishchandra, VC, KSU, Bengaluru, Prof. Dharmaraj Adat, VC, SSSU, Kaladi and Shri Mohabbat Singh Tuli, Tuli International, Nagpur

The first performance was a dance performance by Dr. Sandhya Purecha, a very well known artist in India and abroad, and her team on Kalidasa's Rutusamhara. This event showed how the past literature can never be outdated. Using RtuSamhar as a theme, the artists mesmerized the hall, transforming poetry into a virtual reality, with each and everyone in the audience being taken to the world of Kalidasa. This rendition also showed the eternal relevance of Bharata’s Natyashastra transcending the past and the present.

Words cannot describe the electric environment these dance programs had generated in the auditorium and readers interested in experiencing them can watch the video-links provided in the top table. However, we will try to give an idea of the dances below.

ARTHASHRINGARA

ऋतुसंहारम् ṛtusaṃhāram

"'Artha', the meaning, expressed in the Kalasa Karanas & 'Shringara', it's adornment by Kalidasa's Rutusamhara unite and blossom into a unique production called 'Arthashringara'. Arthashringara is a dance ballet based on Dr Pureccha's research book 'Theory & Practice of Kalasa Karanas & Sthanaka-Mandala Bheda' from Kumbha Raja's Nritya Ratna Kosha. The subtle and elegant movements of the Kalasa Karanas are woven into Kalidasa's lyrical poetry of Rutusamhara in Sanskrit. Karana, a unit of dance, is the concerted movement of the hands and feet. There are 108 Karanas described in Bharata's Natyashastra; but Kalasa Karanas, which are deshi karanas, are Kumbha Raja's unique contribution to the field of dance since they have no mention in any other text, this translation is indeed path breaking. Kalasa Karanas, are anukaranas, i.e. imitations of movements inspired from nature. There are six types -- Vidyut, Khadga, Mrga, Baka, Manduka & Hamsa and each of these have several variations in their movements. With each Kalasa and its variation, one weaves a story whilst delving into the Shastra.

'Rutusamhara', the gathering of the seasons, is a descriptive poem, attributed by tradition to Kalidasa. The six seasons which parade before us are Grishma(Summer), Varsha(The Rains), Sharad(Autumn), Hemant(Early Winter), Shishir(Winter) & Vasanta(Spring). This Sanskrit poetry magnificently describes the beauty and grandeur of the nature. It arouses those feelings which are awakened by the changing seasons in every pair of lovers.

The poem opens with a description of full summer, and of its effect on man, beast and nature. The effect of Cupids arrows arouse varied emotions in the Nayika and these are evoked gracefully by Dr Sanddhya V Pureccha in each season.

The subtle and elegant movements of the Kalasa Karanas - Dr Sanddhya V Pureccha's research work on Kumbha Raja's NrityaRatnaKosa are woven into Kalidasa's lyrical poetry of Rutusamhara. "

मृगकलशकः mṛgakalaśakaḥ

विद्युतकलशकः vidyutakalaśakaḥ

Credits

Concept, Choreography & Direction – Dr Sanddhya V Pureccha, Music Director – Manoj Desai
Vocal – Manoj Desai and Aparna Desai, Percussion (Mridang, Ghatam & Kanjira) – Satish Krishnamoorthy, Veena – Narayan Mani, Flute –Vijay Tambe, Synthesizer – Satyajit Prabhu, Voice-over - Yashraj Jain and Suhani Dhanki, Recording Studio – Saurabh, Bussin Studio
Audio Visuals – Dinesh, Studio Chandrakant, Make–Up & Light Designer – Bhavnna C Shah
Production Executive – Bhavnna C Shah
Performing Artists: Dr Sandhya Pureccha, Shanti Mohanty Dave, Chitra Dalvi, Pushkara Deochake, Mrunalini Shah, Durva Patkar, Surabhi Parkar, Damini Naik, Resham Gudhekar, Ushmi Doshi, Madhuja Golatkar and Shambhavi Labde.

Kavyakirthi

Second performance was by Abhinav Dance Company, Bangalore. This was headed by Dance Duo Nirupama and Rajendra. They performed dances based on Abhijyanshakuntalam, Raghuvansham and Mahabharata.

The bumble Bee in Abhijnanashakuntalam

Here, the story telling of AbhijnanaShakuntalam of Kalidasa was interesting. The dance drama envisaged a bumble bee watching Shakuntala and Dushyant's romance and passing on this story to the flowers. The buzzing sounds of a bee in the shloka and the dance were very creative experiment on the ancient drama with the modern adaptation. Big kudos to Shri Shtavadhani Ganesh for creating these shlokas which melodiously flowed with the dance drama.

Who does not know about the brave story of Abhimanyu in Mahabharata? In this dance, the bravery of Abhimanyu, the treachery of Kouravas were enacted, with the Rodra Rasa, artistically taking us to the Chakravyuha.

Abhimanyu

Ram and Sita returning to Ayodhya

This is another dance drama, which took the viewers to the world of Ramayana. The story unfolds as Rama and Sita return to Ayodhya in the Pushpak Viman, and the joy of going back to the motherland. Like a new couple, Rama describes different places to Sita, as they fly back home. Beautifully enacted, another dance-drama, where even people who do not know Sanskrit would have understood the scenes without prompting.

Aamrapali Dance Drama

Aamrapaali

The third Performance was a Dance Drama Amrapali by Sanskrit Bhasha Pracharini Sabha & Drs Mr and Mrs Kishor Hampiholi from Nagpur. It is a story of a famous dancer Amrapali, who becomes a Nagar Vadhu. A beautifully choreographed dance, drama, Aamrapali unfolds a story of Aamrapali during Mahatma Budha's time (500 BCE). The story, researched by Dr Leena Rasthogi, was converted into this drama, and had a mix of Hindi, Pali and Sanskrit rendition, aesthetically pleasing.

All the artists were felicitated by the Vice Chancellor of K.K.S.U. Ramtek. Prof. Shrinivas Varkhedi. The cultural events were arranged and coordinated by Cultural Committee head Prof. Nanda Puri.

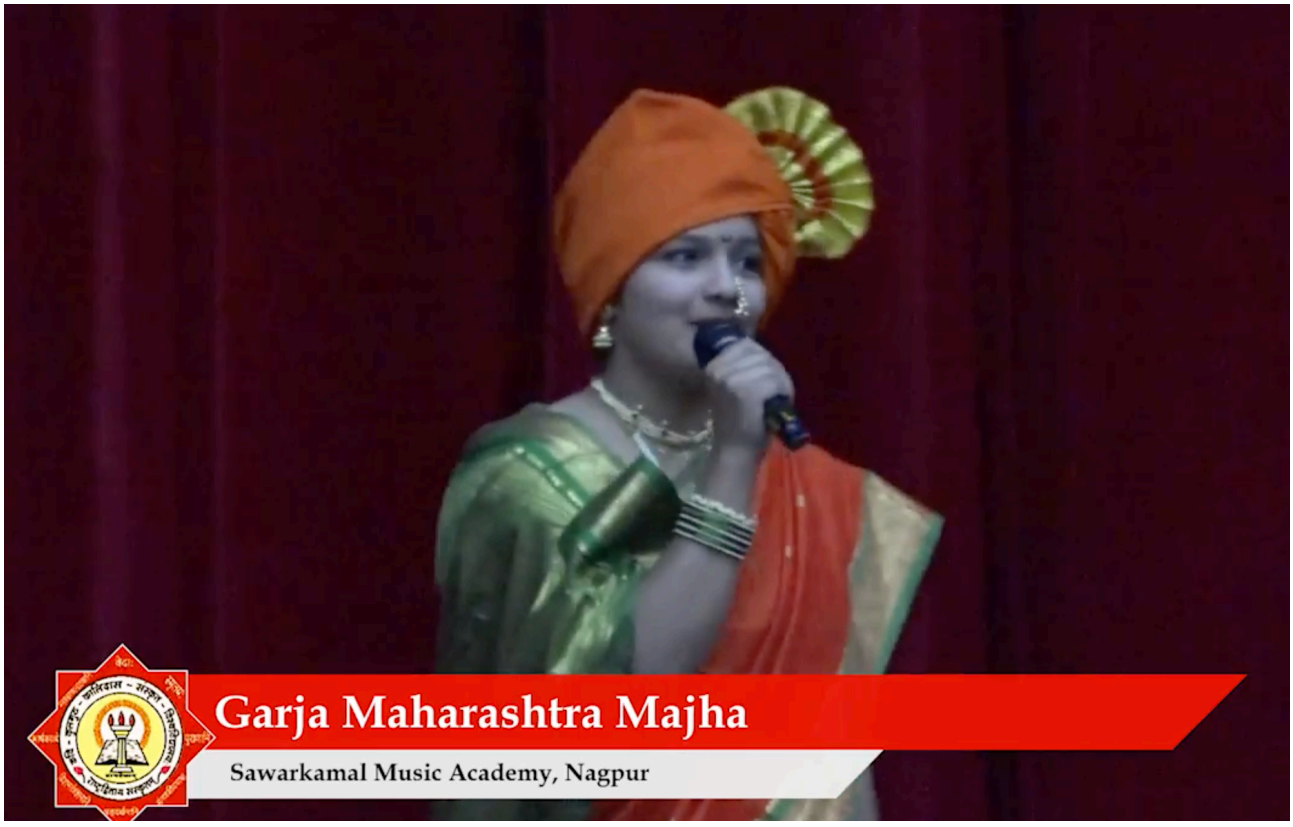
Cultural Program Day2

On 11th Jan 2020, the 2nd day of AIOC, there was another cultural program that entertained the attendees. People were treated to art and culture from different parts of the country - we had Ku Sattvika coming from Hyderabad and Natyadharmi team from Doha, Qatar presenting Kerala art, while the former KKSU students brought the Maharashtrian hues to the table. With Yoga becoming a global phenomenon, it was fitting to see a beautiful demonstration of the same on the stage. These were the 5 events which were entertaining and educating the audience as well.

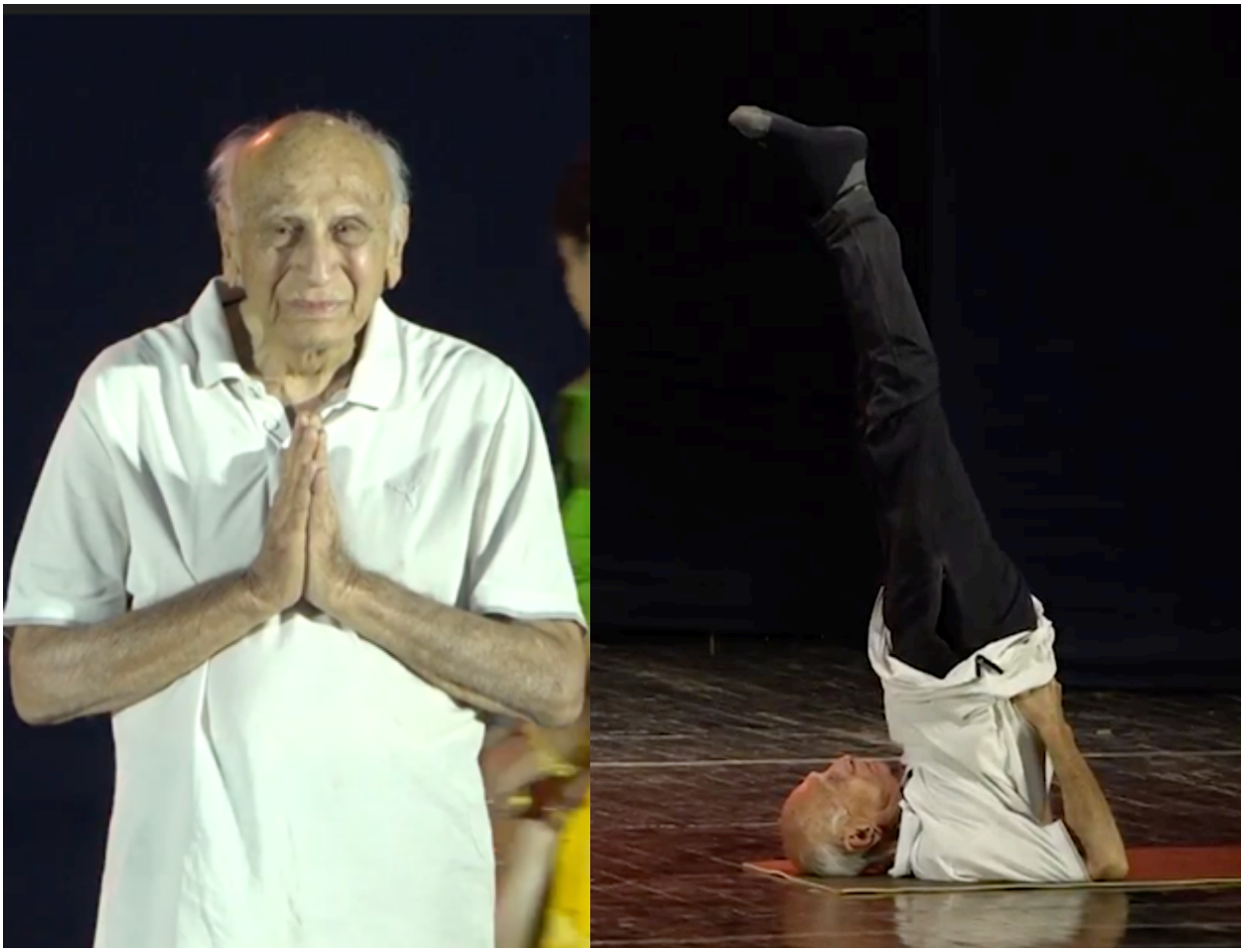
1. Garja Maharashtra Maza - by Swarakamaj Samstha
2. Yoga Demonstration - by Yoga department of KKSU
3. Pratima Natakam - by Natyadharmi, Doha
4. Sriyacharitam - a Sanskrit drama by Dr Vibha KshirsagarGarja Maharashtra Maza - by Swarakamaj Samstha
5. Andhra Natyam - by Ku. Sattvika Penna

Garja Maharashtra Majha

The first performance was by Manjiri Vaidya and a team of ex-KKSU students. It was a musical performance named ' Garja Maharastra Maza' based on and varieties of Music traditions in Marathi language and Maharashtra . It included some dance performances adding icing to the cake.



Yoga Demonstration

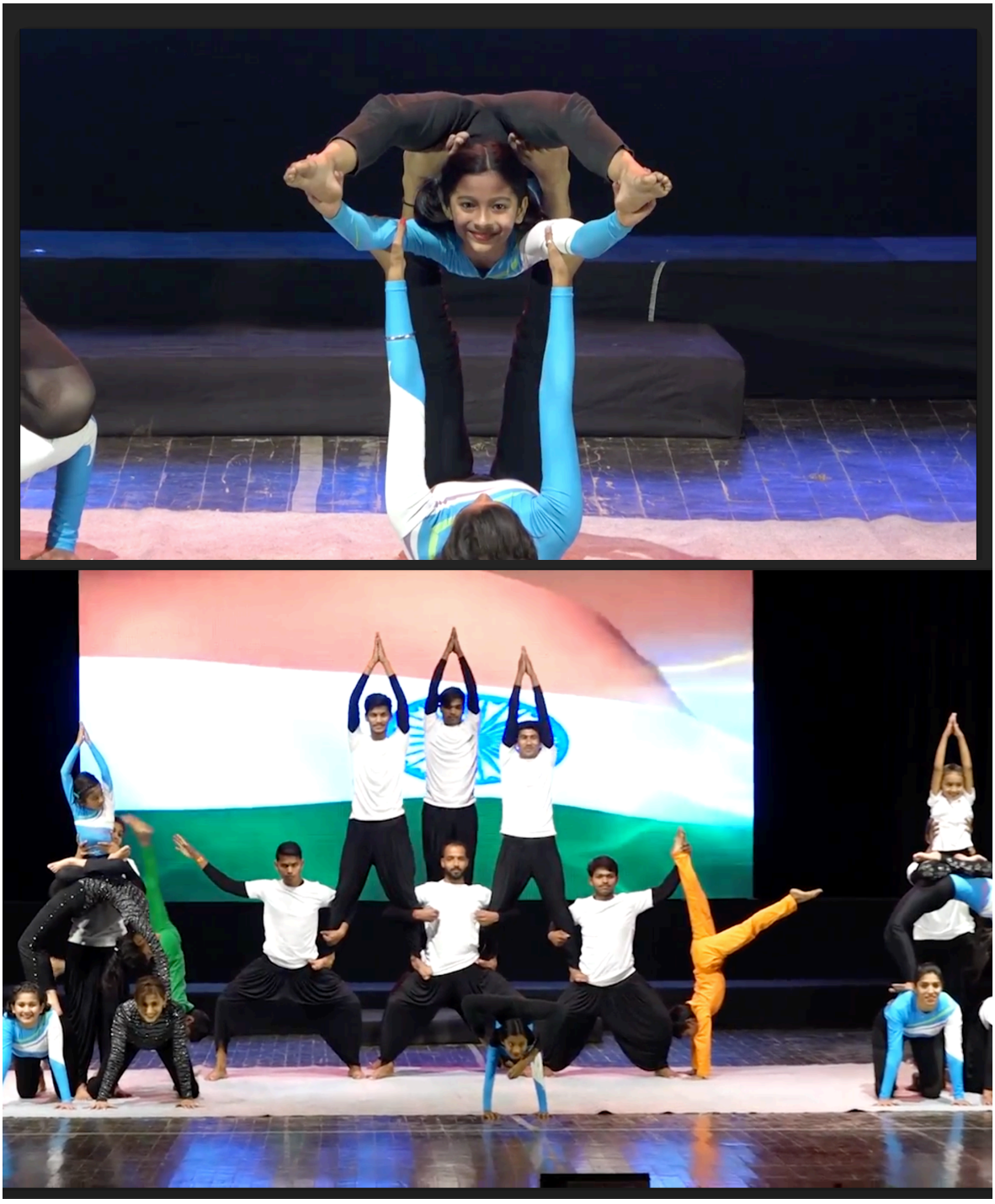


The second performance was by the students of Yoga department of KKSU. It was divided into three parts lead by Dhanashri Lekurwale, Sunita Wadhawan and Sunita Hadke with Rashmi Kumat as the coordinator.

A special yoga performance was given by Shri. Abhinash Khurana aged 92 yrs.

As Mr Khurana of young age of 92 years stood on his head for half-an hour continuously, without stirring, it felt as if he was demonstrating the physical aspect of योगश्चित्तवृत्तिनिरोधः as शरीरवृत्तिनिरोधः! In this session of Yoga Demonstration, the KKSU team demonstrated different asanas with dexterity and agility, which looked as if they were defying gravity and age, as a very young kid and old, both were showcasing yoga-asanas in interesting ways.

It did not look like a normal Yoga session, but a work of art with mind-boggling kinetics.



Pratima Natakam

Fourth performance for the evening was Pratima Natak of Bhasha by 'Natyadharmi', Doha, Qatar. The Director of Natyadharmi Dr. M.P Radhakrishanan was conferred with the title of ‘Abhinayabhaskara'. This dance-drama, not only followed the guidelines given in the Bharat’ Natya Shastram, it also rendered shlokas in the traditional style of Koodiyatam and Chakyaarkuttu. The

dances were Katthakali and Mohiniyattam genre, reminding us how Kerala has retained the most ancient art traditions intact, even to this date.

Striyascharitam

A play written by Dr Vibha Kshirsagar and directed by Sri Satish Thengadi is a humorous rendition of a story about a woman balancing between her career and the responsibility of the entire family.

Andhranatyam

This beautiful rendering of a classical dance performance by Ku Satvika Penna was based on the temple traditions of Andhra Pradeshvhad. Ku Satvika Penna performed the dances on three different songs, and each scenario bringing out the ethos of the rich art culture of Andhra Pradesh and Telangana.

Kavya Gosthi

The video for the complete Kavyagoshthi can be found here.

There was a delay in starting the program, and hence poets were given 5 minutes each to recite their poems. Even if the duration was cut-short, it was heartening to listen to new Sanskrit poems, by young poets and experienced ones. This shows that Sanskrit is a vibrant language, and alive through old literatures and new creations, alive in our prayers, puja rooms, and alive in Sanskrit enthusiasts in the world. More and more are getting attracted to Sanskrit, was apparent from this Kavyagoshthi itself, which has shown new creations in Sanskrit poetry with inclusion of various topics like feminism, pollution, humorous lamentations of using GPS, patriotic renditions on Bharatmata. To make it diverse, a couple of gazals and a Marathi poem were also in the melee

Prof Ramakant Shukla inaugurated the sammelan and Prof. Rajendra Mishra presided the event. Prof. Rajendra Mishra was also awarded by MadhuraKavitaBhaskar for his contributions to "Prachyavidya".

Prof. Shrinivasa Varakhedi, Prof. Ramakant Shukla and Prof. Gopabandhu Mishra were present at the dais for the event. Dr Leena Rastogi composed an impromptu poem on the VC and charmed the audience. In addition, Prof. Hardant Sharma, Prof. Devishai Pandey, Prof. Harshadev

Madhav, Prof. Madhusudan Penna, Prof. Nanda Puri, Dr Lina Rastogi, Shruti Kanitkar, Radhavallabh Tripathi and Yuvraj Bhattarai recited their poems each one enthralling the audience by their unique topics.

Shri Saurabh Dwivedi compered the program and also presented his poem during the event.

National Book Fair

The ceremony video can be viewed here.

As part of the event, book publishers from the different part of the country were invited to show-case books related to Sanskrit literature. There were 55 Book stalls by the publishers and there were book-releases as well. Publications by nearly 16 universities of India, Sanskrit Academy, Sahitya Academy were displayed. Motilal Banarsidas, Indological publishers, Gita Press Gorakhpur, Chaukhamba Prakashan Varanasi, Bhandarkar Oriental Research Institute - Pune, National Sanskrit University – Tirupati, Shri Venkateshwara Vedic University, French Institute of Pondicherry, Sampurnanand Sanskrit University, Sanskrit Promotion Foundation were some of the organizations present in the venue with their displays.

Dr Deepak Kapde , after inviting the guests to the dais and felicitating them accordingly had the following points to make -

- Book reading needs to be encouraged. In this electronic age, book-publishing is taking a toll. Many book-publishers are finding it difficult to sustain their companies, especially the publishers of Sanskrit books . However, traditionally the books were the record-keepers of our history and knowledge, and we need to protect this industry. This can happen when people get

back to reading books. With the lack of self-study discipline, book-reading as a habit is waning. It needs to be revived. Also, while giving awards, if the universities and institutes give books as awards, this may have dual benefits - exposing the students to book-reading habits, and providing some sustenance to the publishing industry as well.

- While giving awards, give books as awards.If you give books as awards, the children may get motivated to read more. Quality of research needs to be improved, so that the books which are published have quality content in them.

Prof Dr Varakhedi - The only friends who last forever are the books. So make it a habit of reading books, was his message to the young students who had gathered there.

(Coordinating with 55 publishers from across India, big and small and getting them all under one roof for 3 days is not a mean task. Dr. Deepak Kapde and his team members worked hard day and night for this book exhibition. The book exhibition has been a treat for the book lovers in Nagpur and of course the AIOC delegates. The general feedback from the delegates and participants were very encouraging and this initiative from KKSU was well appreciated. There was a request to organize such an exhibition each year.)

Valedictory Session

The complete valedictory session can be viewed here

For the final closure of the event, the valedictory program started with Mangal Jalarpanam. It was followed by melodious rendering of the KKSU song by the students. Mr. Sumit Kathale & Dr. Renuka Bokare coordinated the event successfully.

The event was conducted in the following sequence, as a conclusion of 3-days mega events

Mangal Jalarpan (with Vedamantra)

University song - by KKSU students

Welcome & brief report of AIOC 50th session

Felicitation of the Guests - by Prof Penna

Speech by Prof. Saroja Bhate

Felicitation of the old and new executive members

Speech by Prof. R C Sinha

Felicitation of New Executive members

Speech by Dr. Vijay Bhatkar

Prize distribution for the best papers

Address by Satya Vrat Shastri

Recognition /Appreciation

Presidential address by Prof Shrinivas Varakhedi

Prize Distribution to Saraswat Shobha Yatra Winners

Vote of thanks by Dr Harekrushna Agasti

Vande Mataram

After rendering of a Pali prayer Ratansuttam, by the teachers and research scholars of department of Pali from Mumbai university, Prof. Prof Madhusudan Penna greeted the guests on the dais: Dr. Vijay Bhatkar, Prof. Satyavrata Shastri, Prof. R. C. Sinha (ICPR), Prof. Sukhadev Sharma, Prof. Haridatta Sharma , Mr. Ravindra Thakare , Mr. Malikarjun Prasanna, Prof Chandrakant Shukla , Prof. G.U. Thite, Prof. Radhavallabha Tripathi, Mr. Gautam Patel, Prof. Saroja Bhate, Prof. Shrinivasa Varakhedi and Prof. C.G Vijaykumar

Prof Madhusudan Penna summarized the 3-day conference through a power-point presentation and thanked all the national and international scholars, who graced the occasion and provided their insights through various lectures. In extended his thanks to all the participants and volunteers for making the function a grand success and also was grateful to the executive council of AIOC for allowing to experiment in this conference. Addition of a Marathi session, which was presided by Madan Kulkarni was a new item in the list, aptly to recognize the fact that the venue was in Maharashtra.

After Prof Penna's speech the special guests were felicitated

-Dr. Vijay Bhatkar was felicitated and awarded with the national award Prof. Dr Satya Vrat Shastri, Jnana Peeta Awardee, Padma Shri was also felicitated and awarded with the Pracyavidyabhaskara award for his life- long contributions in the field of Sanskrit.

Prof. R. C. Sinha, ICPR, Prof. Sukhadev Sharma being felicitated by Prof. Varakhedi, Prof. Haridatta Sharma, ,Prof Chandrakanta Shukla,, Prof Ganesh Tithe, Prof Tripathi and Prof Saroja Bhate were all felicitated.

Prof Varakhedi was felicitated by KKSU and Prof Penna was felicitated for his work on AIOC 2020. Prof Penna also mentioned how Prof Patel, Prof Ghate, Prof Varkahedi contributed to the publishing of the 100+ books. He also commended how 50 book-publishers came to Nagpur and show-cased their books.

Ms. Prachi Desai of AIOC was felicitated for the kind of support she was providing to AIOC.

Prof Dr Goutham Patel was given the Sanatana Vidya Baskar award for his contributions to Sanskrit, and what was special here that, Mrs Patel was felicitated to acknowledge her life-long support to Dr Patel in his work on Sanskrit.

Prof R. C. Sinha's address

A few points from Prof. R. C. Sinha's address are given below -

Prof Varakhedi is part of our team in Indian Council of Philosophical Research, and is very respected in that field. Prof. Varkahedi's contributions to ICPR are huge.

Grandeur and hospitality of this event have been stupendous.

Being a "darshanik", he wanted to talk about Darshana.

Darshanik kriya is Boudhik "vilas", kriya. It is made fun of as a philosophy of searching for a black cat in a dark room.

It is not just Boudhik exercise or kriya. It is a Sanskritik kriyakalap. We need to change the perception that darshana is mainly Buddhist philosophy. It is an integral philosophy that darshanas propagate. It is a "Sanskritik" kriya, more than mere Boudha kriya.

Who is a Darshan Shastry? Darshanik.

Who has given the system in darshanas, like Kapil Kannad, Shankaracharya, Mahatma Budh, Mahaveer.

In modern times, we can accept Swami Vivekananda as a darshanik, as he has put 9 theories. It is not fair to say that there was no darshanik in modern times, but Viviekananda fits the role properly.

After Veda, whoever has given a system on Darshana will be called Darshanik. Like Kanvachar, Shankaracharya, Mahaveer, Mahatma Budha etc. During this modern times, who are the new Darshaniks? Even though Vivekananda does fall under the paradigm of darshanas. But Swami Vivekananda has put a new Vedanta in front of us, he is a new Darshanik. Saying there was no Darshanik after Shankaracharya is false. There were many now. We should change the parameters of what defines "Darshana"

Dr Vijay Bhatkar's Address

The crux of Dr Bhatkar's speech - "Happiness is expressed only when you are able to feel your true-self. I have attended many conferences, but here I feel special, spiritual, pious, scintillating feeling here. It is very unique. I could not attend the previous day's sessions, but today through all the discussions, it showed how great it was. When I attended today's conference, so many great thoughts were expressed, I did not know whom to thank for. The great participation from women in the conference shows this is the age of women. An era of great women has begun. Historians have not been able to explain when the civilizations began. We need to study history of civilization. Where is human civilization going, need to be understood. The book published on 50

sessions will give an opportunity to understand history, even if one could not attend the conferences.

Many civilization came, peaked and disappeared. The only civilization which has survived is the Asian/ Indian civilization. We need to understand this phenomenon, even though subjected to all kinds of attacks.

Example - Maha Kumbha Mela, when people from the world converge here. What is that magic, which has made this possible.

Sanskriti for India is Sanskrit. Many papers were presented in Sanskrit. As new education policy was formed, Sanskrit should have been the foundational language. But I regret that I wanted to be able to converse in Sanskrit, but have not been able to do that. I promise to myself that , one day I will be able do that.

Sir William Jones mentioned that mother of all languages is proto-Sanskrit language.

Wanted to publish a book on how many Sanskrit words are in English, Russian, Latin and Greek, we don't know. How Sanskrit has influenced them, one does not know.

Learning Sanskrit enables one to speak in many local Indian languages.

As a computer scientist, I know, how language is important. Google is trying to figure out, how computer can understand the languages, and pronunciation is the key. Sanskrit ensures one's pronunciation is correct, which helps. NLS, Machine Translation - the intermediate language should be Sanskrit. Learning Computer language is a necessary skill in modern times, and similarly Sanskrit is a language all should know.

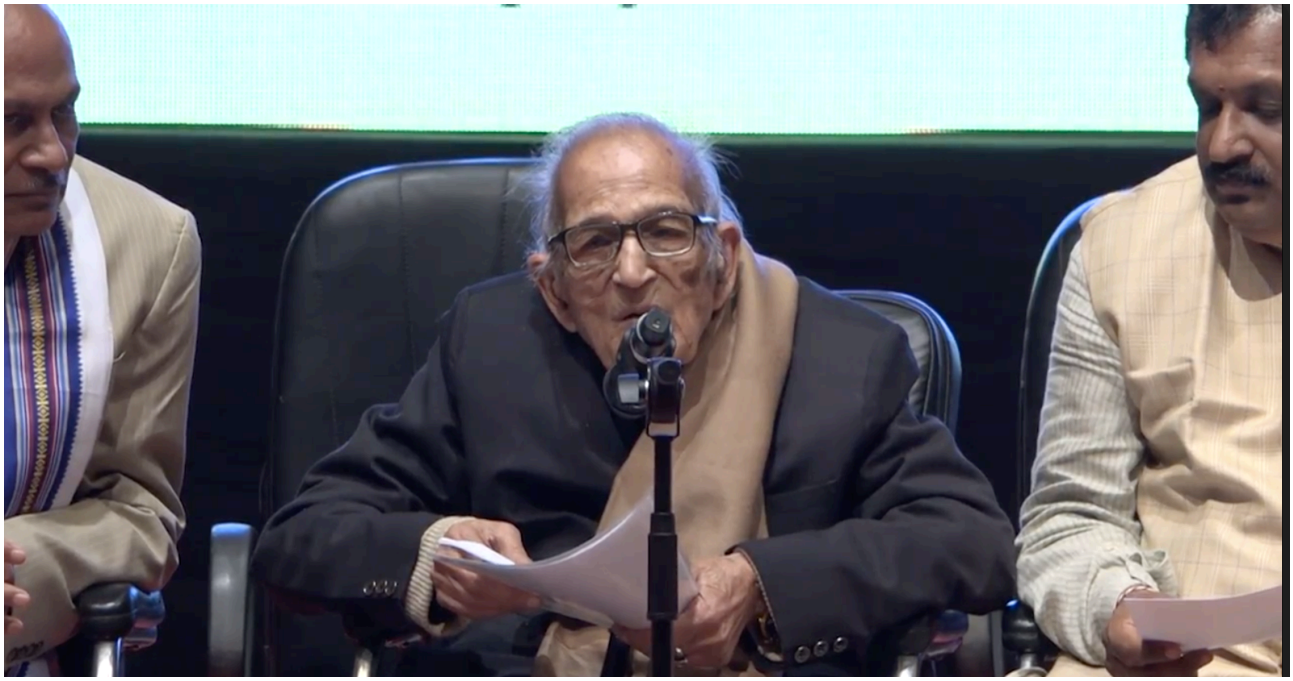
We are not a happy civilization. We try to understand the cosmos, universe, but we do not understand ourselves. Here, the Prachyavidya will help us figure that out. Without knowing oneself, how one can be happy. अहं ब्रह्मा अस्मि is our mantra. If perfection is within me, why one needs to learn. In OCR, we need to understand characters, not language. If we have to write a software for that, not only image, the meaning behind it needs to be understood.

The future belongs to Orient. The rise of India, China show that orient is dominating the world. If the GDP of India, China, Japan, it will be more than the western nations.

India is already a 9 trillion dollar economy, if the right measurement is used.

Prof Saroja Bhate then addressed the hall, as the general secretary. She gave an overview of the history of AIOC and mentioned that in the current session a record number of 1022 papers presented.

Prof Dr Satya Vrat Shastri's speech at the valedictory function



Prof Shasti's address

Prof Shastry started the speech by reciting a Sanskrit poem. He commended Prof. Varakhedi and his team for the grand celebration of AIOC. Based on his decades of experience in the Sanskrit field, he shared some insights on what could be one of the future research goals for the Sanskrit enthusiasts. He said that while people have been talking about the influence of Sanskrit over other languages, it would be equally important to have a scientific study of influence of other languages on Sanskrit. While people claim some %age of a language is from Sanskrit, a detailed study, with data should be done in this regard as well. He also asked the researchers to extend the study beyond India, including South East Asia. He gave his personal experiences in South East Asia, how he discovered Sanskrit words used as names of places in localized flavor. From Sanskrit inscriptions in Cambodia to Thailand and Indonesia, Sanskrit roots can be explored. A person knowing Sanskrit should learn at least one of these South Asian languages, and can co-relate relationships between these languages. In summary, there is no dearth of opportunities for people with Sanskrit knowledge if they are multi-linguals.

The complete speech is available here.

FINALLY AFTER DISTRIBUTING THE AWARDS AND VOTE OF THANKS THE EVENT WAS FORMALLY CLOSED

Recognitions

Prof Varakhedi and Prof Madhusudan were deservingly recognized during the valedictory function. For a conference of this magnitude it was required that the management and leadership be strong, and both of them deserve a round of applause. Apart from the leadership, reiterating what Prof Saroja Bhate had mentioned during her speech, each participant, volunteer, delegate deserves a round of applause.

The backend support system constituting of the research scholars, the volunteers, teachers and all the foot-soldiers most of the time remain anonymous in the background. The proof of their hard-work and success lies in the flawless execution of the events. As they say, man proposes and God disposes, the most well planned activities cannot be successful without the ground level participation and collaboration. The government agencies that supported conferences, the accommodation providers, the coordinators, photographers, media, food-suppliers, young college volunteers, all support and administrative staff and statutory officers all deserve a standing ovation for their respective roles in making this event a memorable one. KKSU Sannidhi Alumni Association volunteers for working behind the scenes deserve big kudos as well for their seva bhavana. The takeaway here is that for a conference, or any event, the team work makes a difference. The team work can happen with strong leadership, who can inspire each and everyone to give his/ her best. Without the best from all, the event cannot be a success.

For the creation of videos displayed during the conference and also as a pre-cursor to the conference, for all the media coverages, before and during the event, Dr Renuka Bokare deserves a big round of applause. She not only managed and coordinated with different media houses, print media, digital, social media, and ensured that there was enough coverage for the event. She received a lot of positive feedback for the quality of work done on media, especially the documentaries on KKSU, AIOC history, AIOC2020 planning, and also ensuring the complete media coverage through out. She was ably supported by Shree Charudatta Modak and Shree Manish Ujawane. Standing behind the cameras throughout 3 days and creating the videos are not mean tasks. These videos were the major source of information for this book report, and I, as an author, too would like to salute Renuka, Shree Charudatta Modak and Manish Ujawane.

Big kudos to the green-team who worked behind the scenes through out the conference to make the conference completely eco-friendly. There were various steps taken to avoid single-use plastics and other environmental related issues. In the personal kits given to the delegates, the natural resources like jute-bags were used, the pens were made of paper, not plastics, even the ID-cards did not have any plastic on it. The ubiquitous PET water bottles were replaced by copper vessels, which not only sent the message of the environmental friendliness of the conference, but also

added aesthetics value to the whole decorum. Managing ~1500 people meant, attention needed to be paid to the garbage disposal as well. It was a duty of all the participants to ensure that the garbage was put in the designated bin, and the green team ensured that the disposal was seamless. A big kudos to the team of volunteers from KKSU, DSW and NSS, who as a green team ensured the conference walked the talk for the nature. This eco-friendliness was recognized by the media as well. The takeaway here is that, environmental consciousness should be an integral part of planning and execution of any event.

Of course, biggest round of applause goes to the participants and the delegates, without their presence the conference would not have been a success.

It is not possible to list out each and every name of the coordinators, volunteers, section heads and others, who toiled hard for this conference. Suffice to say, all need to feel proud that they had become a part of the history-making event.

Finally, the following Rangoli by the students of Central India School of Fine Arts(an affiliated college of KKSU) under the guidance of Prof Pankaj Dawande can signify the closing of the ceremony. The students toiled from 11am of 9th Jan till 4am morning of the next day to create this amazing Rangoli of the Vice President of India, Sri Venkaiah Naidu. Creating a piece of art, for the sake of art, without worrying about the transiency of the end product, is a true Vairagya Bhava, a detachment on the fruits of labour.

Epilogue

गुणवज्जनसंसर्गाद् याति नीचोऽपि गौरवम्।
पुष्पमालाप्रसंगेन सूत्रं शिरसि धार्यते॥

guṇavajjanasaṃsargād yāti nīco'pi gauravam।
puṣpamālāprasaṃgena sūtraṃ śirasi dhāryate॥

(Like a thread of a garland shares the same place on the head along with the flowers, ordinary folks too become famous when they mingle with the noble)

Off-the-record

Conference is a place to mingle with other people and learn from them. Conferences need not be one-way interactions. Opportunities to learn are plenty, when we mingle during the coffee breaks or at the lunch table. Luckily for me, I did get to meet a few of the established scholars and got good sound-bytes from them. This is the time when we get to listen to things which keep these scholars excited about something or something that keeps them awake in the night. A chance meeting with Prof. Chandragupta Warnekar, current editor of Sanskrit Bhavitavyam was a very interesting one. I got to know that he had done his Ph D at IISc Bengaluru. He happened to be the Secretary of the campus Sanskrit association, called Samskrita Sangha, wherein many Sanskrit Algorithms were discussed. He had written a research paper about the Kuttak or Pulvarizer method, which was presented in the Bengaluru National College conference. He talked about Konark temple explaining the mysteries of "Kona" and "Arka". He described how information on Cartesian coordinates were hidden in plain sight out there. The movement of Shani (Saturn) was slower than the earth. The Kona here meant Shani, Arka is another name of the Sun. The movement of the Saturn around the sun, was what Konark was depicting to give the 360^{o} representation. He and his team of students were researching more in this area, is what I gathered. As he quoted shloka after shlokas on ancient Maths, and also shared some shlokas on the design of chess by an ancient guru, I was taken to another world of Maths, mystery, sports. He also shared about an ongoing project on validating some of the shlokas of Bhaskaracharya in Maths. It is definitely an intriguing world out there.

Similarly, I was able to get a half-hour time from Prof. Saroja Bhate at the lunch table. The topics we discussed were related to Manuscriptology. While it was good that we have salvaged many

manuscripts and many institutes have them digitally scanned. But it is still a challenge to get more students to transcribe and translate these manuscripts, was what I gathered from the discussions.

Finally, I was lucky to get some quality time from Prof. Satya Vrat Shastri and was honored to get a chance to accompany him and his daughter to the Swaminathan temple as well. Since I could get a good amount of time with the professor, I have summarized his talk in a separate chapter below.
-Warija Adiga

An interview with Prof Dr Satya Vrat Shastri

PADMABHUSHAN AND JNANAPEETHA AWARDEE

Warija Adiga, Prof Dr Satya Vrat Shastri, Prof Gautam Patel

Prof Dr Satya Vrat Shastri -

Currently Sanskrit learning among children is not good, especially in Northern parts of India. There is dismal Sanskrit learning especially in states like Punjab or Rajasthan. Sanskrit language cannot be just marketed as a language of spirituality. There has to be more awareness about Sanskrit language beyond spirituality. It is rich in kavyas, gadyas and other disciplines as well, which people are not aware of. Once the richness of the language is showcased in its true-form , it can flourish as a secondary interest for people . For example, in foreign countries, while kids learn primary subjects focusing as career-building subjects, the institutions offer secondary subjects like

photography, paintings, art, carpentry, gardening to be pursued as hobbies. Since just learning Sanskrit language per se may not fetch lucrative jobs, offering it as an additional subject complimenting their studies, can help revive the Sanskrit language. IITs and IIMs like institutions should include Sanskrit as one of the subjects available for the students.

Without kids being aware of the power of Sanskrit, they cannot be attracted to the language, even as a secondary subject. So the onus is on us to showcase Sanskrit to the wider public. People who are taking up learning Sanskrit are those who have a sound financial basis or have an alternate career for their daily, financial needs, and who can afford to spend time on this as a hobby. However, if people have to take up Sanskrit to provide the means of livelihood as well, there are only limited options available - as practitioners of Karmakanda, Jyotisha or as teachers. These options have to be increased for people to get attracted to learning Sanskrit at the younger age.

Sanskrit literature is more than Veda, Nyaya. It is different from religion. It is vast. One can specialize completely in one section according to his/ her interest, be it poetry or agama. This has to be explained.

There are dearth of Sanskrit experts such as -

1. Proof-readers
2. Book-formatters
3. Sanskrit computer operators

Knowing Sanskrit and being able to type in Devanagari, a combined knowledge is required in the publishing world. Previously publishers like Motilal Banares used to have such persons, who had quality proof-readers in Sanskrit. Even they are struggling in this area now, resulting in new books coming out with many typing errors. Even when I dictate some texts to people, they are not able to get them correctly, and a lot of time is wasted in correcting the texts. So, there is a demand for such people with skills in Sanskrit and ability to use the modern tools as well.

Another opportunity is there to translate works of modern language into Sanskrit and vice-versa. The books available in local languages can be translated into Sanskrit. The Sanskrit manuscripts, which have not been translated can be translated into local languages. Translation work itself can be a good career-option. Our ancient technical literature was based on the local nature and habitats. The medicines developed in India were based on the human constitutions of Indians. Based on the prevailing weather conditions and human nature, medicines were produced. The Allopathy medicines developed in the West, were based on their ways of lives, their weather

conditions and human constitutions. So, our ancient texts should be studied and developed further in this area. They are more relevant to us than the western medicines. There are about 5 million manuscripts available, which need to be translated and explored for the hidden knowledge.

Question - If we are to take up translation as an option, currently accessing manuscripts from the archives of the Indian libraries has become a huge challenge. Even when there are manuscripts digitized, it is not easy to get access to them . How do we solve this challenge?

There was a National Manuscript Mission (https://namami.gov.in/digitization) started, which is assigned to the task of preservation and digitization of the manuscripts. There are about 5 millions manuscripts there. You need to check that site out and see the catalogues to find the manuscript you need. If easy access of the manuscripts is an issue, we need to influence the HRD for making it available to all. Also, for those manuscripts available in other countries, such as archives of Nepal, the Govt of India should be asked to sign the MOUs with the Nepal Government for seamless access to the manuscripts from there as well.

Going back to the question on employments in Sanskrit fields, in addition to the Sanskrit language, learning SE Asia languages may open up new employment opportunities -

1. There are several pilgrimage spots, Buddhist circuits, where people from Laos, Thailand, Cambodia come. Places like Kushinagar, Bouddha Gaya are pilgrimage-sites for these tourists. Most of these tourists do not know English and local guides do not know their languages, hence their experiences are limited to religious observations only. If the guides know both Sanskrit, history of the place and the SE languages, the knowledge-sharing may be more effective. It will bolster tourism and also provide value-added job opportunities for the guides..

2. Another benefit for Sanskrit scholars in learning South East languages is in academics. There is a field that needs to be explored to understand the Sanskrit influence on those languages. If you observe these South Eastern Asian languages, you will see a lot of usages of Sanskrit there. They seem to retain the Sanskrit forms more than in Indian languages, albeit with certain regional distortions, like साला for शाला etc. So for the Sanskrit students, learning SE Asian languages will help in exploring research opportunities. Not much work done in this area on how Sanskrit has influenced these languages. It may also help Sanskrit scholars get jobs as interpreters and translators as well.

One of the questions I get asked is where did our ancient knowledge get lost, as we cannot prove Pushpak Viman and other things mentioned in our old texts. For this we have the answer from Shruti -

विद्या ह वै ब्राह्मणमाजगाम गोपाय मा शेवधिष्टीऽहमस्मि ।
असूयकायानृजवेऽयताय तस्मै मा ब्रूया निधिपाय ब्रह्मन॥[8]
vidyā ha vai brāhmaṇamājagāma gopāya mā śevadhiṣṭī'hamasmi ।
asūyakāyānṛjave'yatāya tasmai mā brūyā nidhipāya brahmana॥

One has to prove that the intent is proper before getting such knowledge, which may be used for negative purposes as well. So, our ancient sages could not get students who could carry on with such knowledge, and hence it is lost. (Knowledge can be imparted to certain types of students, who meet the right criteria. For example, like the nuclear technology cannot be given to everyone, in fear of it falling on the wrong hands, rogue states, similarly the sages had to ensure the knowledge can be imparted to the right students, and they could not get such students over the period of time.)

For example, during President Rajendra Prasad's time, there used to be a shastra session from Pandit Sitaram Shastri and people like Maithilisharan Gupta, Shivaraman Gupta used to attend. I was a young man then, and I also used to attend with them. When the president asked Pandit Sitaram Shastri, what his main worry was. He mentioned that his main worry was, not having a capable student to carry forward his knowledge, his knowledge will be lost when he is no more. Rajendra Prasad jee offered me to be his student, which I was not able to take up. Since I needed to leave my job and my home, and stay with the guru, it did not work out for me. Unfortunately, Pandit Sitaram Shastri passed away after 6 months, and with him the particular shastra also has been lost to this world forever. Now I have a similar fear. Vakya Padeeyam that I had learnt from my guru Pandit Raghunath Sharma and my father will end with me. I do not have anyone to whom I can pass on this knowledge.

Warija Adiga, Jan 10, 2020

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[8] असूयकाय - jeolous, अनृजवे - कुटिलवृत्तिवान्, अयताय - one with no control over senses

The Final Analysis and Summary

From the first conference in 1919 to this 50th conference, we see that a lot of water has flown under the bridge. From the sheer magnitude of the conference, to the topics covered, we see a gradual transformation happening. The foundation that was laid in 1919, has created an immense repository of research materials. From ~300 papers presented in earlier conferences to 1022 papers in this conference, it shows the importance of AIOC has been sustained for 100 years now. The feedback and responses from the participants prove the fabulous success of this conference. Another unique feature of this conference is that, most of the items covered here are available in the form of videos or texts in the archives, which ensures digital record-keeping of the conference.

To take it further, it is imperative that actionable items need to be generated from conferences, as per this shloka -

क्रियाविरहितं हन्त! ज्ञानमात्रमनर्थकम्।
गतिं विना पथिज्ञोऽपि नाप्नोति पुरमीप्सितम्॥ - ज्ञानसार ९.२

kriyāvirahitaṃ hanta! jñānamātramanrarthakam।
gatiṃ vinā pathijño'pi nāpnoti puramīpsitam॥ - jñānasāra 9.2

"Knowledge without action is useless" is the crux of the meaning of the Subhashita.
Even if a person knows the way, he cannot reach the destination without making movements. Similarly a person having knowledge but taking no actions, does not achieve anything.

So with this in mind, we are listing a few salient points from the conference which should help people in finding items for them to act on.

THE YOUTH-PARTICIPATION

The participation of youths in this conference was very heartening to see. Youths, grounded in roots and aspiring for bigger horizons, can do wonder for a country. Like the defense forces do not survive, if they do not recruit new youths, similarly the traditional knowledge system may not survive if youths are not a part of it. While Saraswat Yatra, Dindi, and Cultural programs were there to entertain the youths and make them aware of this new territory of ancient knowledge, the special lectures were designed to give them clear ideas on how to take them forward.

SALIENT FEATURES OF THE SPECIAL LECTURES FOR FUTURE DESIGN

Apart from explaining their chosen subjects, the scholars during the special lecture series gave guidance to the youths on how to find better career opportunities by leveraging traditional

knowledge systems. For example, Prof Nagaraj Paturi explained how the ancient vada-parampara can be used as a model for research methodology, making research more effective and pertinent. He also gave examples on how Bharata's natya-shastra can be used in the modern movie industry, in marketing and in product designs. To put money where the mouth is, he shared that the Vedic university has developed curriculums, which will help the students take these leaps. He was there to help these students achieve their dreams. Youths could join these universities as faculties or students to expand their horizons.

Similarly, each scholar gave the young attendees different ideas to internalize in pursuit of fulfilling careers. While Sri Vijay Phaniskar talked about the conundrum of modern education system, and quoted Swami Vivekananda to build self-confidence, self-reliance in youths, Prof. Uma Vaidya also explained how the outlooks of people towards their own culture and identity should change for them to lead much more fulfilling lives. The following Subhasitam summarizes the feeling pretty well-

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम्।
लोचनाभ्यां विहितस्य दर्पणः किं करिष्यति।
yasya nāsti svayaṃ prajñā śāstraṃ tasya karoti kim।
locanābhyāṃ vihitasya darpaṇaḥ kiṃ kariṣyati।

Meaning - “Like a person with no eyes has no use for a mirror, education is useless for a person who does not use his own mind”

In the current materialistic world, where success is measured by the number of zeros in one’s bank-balance, there was an attempt to show that, while money is important, without a value-based living, money becomes a useless tool towards pursuit of happiness. The scholars in the special lectures, with their personal experience and knowledge, were able to drill this message clearly.

The other point that stood out in the education front was that there is a dire need for interdisciplinary expertise. The walls creating the knowledge silos should be removed. The ancient Bharatiya education system has flourished because of a seamless integration of various domains in the education system.

Let us take an example from a shloka of NaaraayaÅ„eeeyam Dashakam -

आशासु शीतलतरासु पयोदतोयैराशासिताप्तिविवशेषु च सज्जनेषु ।
नैशाकरोदयविधौ निशि मध्यमायां क्लेशापहस्त्रिजगतां त्वमिहाऽविरासीः ॥ ३८२॥
āśāsu śītalatarāsu payodatoyairāśāsitāptivivaśeṣu ca sajjaneṣu ।
naiśākarodayavidhau niśi madhyamāyāṃ kleśāpahastrijagatāṃ tvamihā'virāsīḥ ॥ 382॥

Here, the term naishakrodyvidhou nishi madhymayam literally means, when the moon rises in the middle of the midnight. Here the poet is alluding to the 8th day from the new moon (Asthami tithi of Krishnapaksha) as the moon rises when the sun rises on a new moon day (Amavasya) and it rises when the sun sets during the full-moon-day. Also the sun and the moon are in opposition on the full-moon day. So it was understood that a poet knew astronomy to understand the movement of the moon with respect to the sun and used similes to coin terms for dates. To appreciate poetry one had to be well-versed in other domains as well. However, during our modern times, we can fairly assume that, science students may also not be able to understand how "naiśākarodayavidhau niśi madhyamāyāṃ," signifies a date, even if they have studied astronomy in schools. Scoring marks versus building knowledge culture has created a ready-to-eat like knowledge assimilation, where the focus is on the content rather than the intent.

There was a holistic education system during the ancient times, where students in the Guru-kulam were not only educated on different subjects, but making them help the guru in day-to-day activities, they were learning the life survival skills as well. The message from the special lecture series was loud and clear, that there is a big need for the educational reform to build a better nation. In this regard, KKSU attempts in the gurukulam way of education, providing both traditional and modern subjects can be seen as an action in the right direction. Similarly MIT Pune has started a curriculum which combines both the east-and-west materials to come up with integrated subjects. The leadership workshops for building up ethical leadership using the Dharma tradition that Shri Sirnoorkar and his team have started use the traditional wisdom to build strong leaders, who can lead from the chin, without compromising on the value systems.

On the whole, the special lecture series focused on the actionable items for a better future than just focusing on the glorious past.

HEDGEWAR- SMRITI- INSPIRATIONS

The location and environment are equally important for the conferences of such nature. In 1934 this land was 7 acres. Dr Keshav Hedgewar and later Dr Madhav Sadashiv Golwalkar €™s samadhi are here. The 3 days conference being held in these premises, was symbolically inspiring people for rashtra-prem, and nisswartha desh seva The Vyasa Griha has been a home for many learned people of yesteryears, and is akin to a temple of knowledge. The Smriti Mandir is the place for RSS cadets to get together and exercise and work towards nation building. The feeling of patriotism, desh-seva are instilled in each brick that is laid here. The selfless service of the nation is the ethos this place inspires. This has been a launching pad for all the services (seva) that the RSS has used for education, inspirations.

110 BOOKS OF CONTEMPORARY LITERATURE

The release of 110 books in this conference is a stupendous achievement on itself. Prof Penna and his team deserve big kudos on this, as it required getting a gamut of topics and areas included and all the books published in a short time. People who have tried to author a book will know how challenging it is to get a book published. Here we were looking into publishing 110 books within six months. The topics, languages and content of these books speak volume on the quality of the release of these books. WhilePali, Prakrit and Sanskrit denoted the ancient texts, the contemporary rendering in English, Hindi and Marathi was also done. The Anuvada shastra by Prof. Radhavallabha Tripathi is one of its kinds in the modern methods of translations, written in Sanskrit. From the topics covered to the languages of the books, from the scholars from the north and the south to the east and the west, from rendering of rare manuscripts to re-printing of old books, a gamut of talents is personified in the publishing of these books. The 100-years presidential speech is a snapshot of the history in making. All of these books should be good resources for researchers, scholars for furthering their work.

THE MANUSCRIPT SAGA

The following shloka for the ocean, summarizes the situation of the current manuscriptology.

वातोल्लसितकल्लोल धिक् ते सागर गर्जितम्

यस्य तीरे तृषाक्रान्तः पान्थः पृच्छति वापिकाम्।

vātollasitakallola dhik te sāgara garjitam

yasya tīre tṛṣākrāntaḥ pānthaḥ pṛcchati vāpikām।

The shloka is an address of a poet to an ocean - “Hey ocean, the wind-induced sound of your waves is useless, when people near the shore have to look for a pond or wells to quench their thirst. When we query sites for manuscripts, we get excited to see a list. But accessing them is a different ball-game altogether.

If one notes the proceedings of the first conference, to the establishment of BORI, it was apparent that collecting and salvaging of ancient manuscripts were paramount then. Doing a status check, we have now many organizations, which have collected manuscripts. There is also a centralized site where one can query for a manuscript and find the catalogue information - (https://namami.gov.in/digitization). However, in his talk Shri Dinesh Kamat brought out the existing plights in the manuscripts handled across the institutes. He shared that that in many locations, the manuscripts are languishing in bad-shape and no administration support is available there. There is a continuous apathy towards it from the teachers, students and administration he mentioned.

(Speaking from my personal experience working with CAHC[9] on Jyotisha and Vastu Vidya manuscripts, I have had some positive and negative experiences regarding procurement of manuscripts. It is truly amazing, because of all the digitizations, there is no need to go to an individual institute in search of manuscripts nowadays. The manuscripts that I was able to find were through simple queries with key-words on some of the sites. For example, the website namami.gov.in has a consolidated list of manuscripts from different institutes, and a query there can let you know if certain manuscripts are available. However, the bad news is that the process of procuring a manuscript copy is still hazy and it is not easily accessible. This experience matches with what Shri Dinesh Kamat had said in the special lecture series, that there is a crack in how manuscripts are managed in India. It takes a lot of man-power and energy to get hold of a manuscript, even if it is available in an institute. Apparently some of the libraries have good systems in place, but many others are not that advanced. It seems, even after tremendous work done by the Government and other institutes in collecting and preserving manuscripts, the fact remains that a lot of work still needs to be done in this area to allow digital access from any location. Even if one goes to the particular library/ institute, there is no guarantee the person can get access to the manuscripts, is one of the feedbacks I had got from some researchers. Hence, I can totally relate to what Shri Dinesh Kamat said in his special lecture about this issue)

To continue with Shri Dinesh Kamat's points, he also proposed some of the ways the manuscript challenges can be overcome. One of the ways is to integrate the study of manuscripts with the post-graduate studies. If each one of the Sanskrit universities present in the country takes up a manuscript as its one of the taught subjects, and the students teachers partner into critical analysis of the same, the languishing manuscripts will see the light, and students also will get the hands on experience in reading, understanding and analyzing the ancient texts. This is better than memorizing notes and passing the exams for the sake of a degree. It is now time for the universities to roll their sleeves up and begin their work in a war-footing in the areas of manuscripts, so that the hidden knowledge in our ancient texts is not lost. We lost manuscripts when Nalanda was burnt by the invaders, now we cannot afford to lose the remaining ones through the fire of apathy.

On the positive side, saw that KKSU has been awarded a Manuscript Preservation Center by the National Manuscript Mission, Govt of India[10]. I hope KKSU becomes a pioneer in implementing this idea of analysis of manuscripts as a part of the curriculum, in its quest of diversifying education and other universities also follow suit.

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[9]Center for Ancient History and Culture at the Deemed Jain University, Bengaluru

[10] Vaiderbhee Jan 2020, last page

THE PUBLISHERS DILEMMA

There were 55 book-stalls opened for the book-fair. It was a rare sight to see such a huge collection of ancient and modern books on Sanskrit literatures, Vedas including Marathi and Hindi books.

For a person wanting to begin learning Sanskrit to seasoned Sanskrit scholars, there were books to choose from. It was like going to an ice-cream shop with a lot of choices, the scholars and students alike would have faced the challenge of choices. We could see people buying books on the spot, and some ordering them to be shipped home. All in all, the display and the sale of the books in this fair would have made the publishers happy campers, with many successfully selling off their stocks. Another interesting part was going digital on magazine subscriptions. Sanskrit Bhavitavyam, one of the oldest surviving Sanskrit weekly had subscriptions available at nominal rates for online distributions.

However one of the concerns that cannot be ignored, which was also voiced by some was the issue with the reading habits of the newer generation. It has been observed that social media and other digital platforms have impacted the book-publishing industry. The shorter attention span and reduced reading habits are the ailments gnawing at the book publishing industry as such, and it impacts Sanskrit and the local book industry as well.

The reading habit of modern youths is going down, with the advent of social media, and other digital platforms. On top of that, reading of books in Sanskrit and local languages has diminished further. A high quality Sanskrit book on Sanskrit idioms and phrases by Acharya Dr. Pullela Ramachandra was being sold for INR 60, whereas if one goes to any bookstore in a mall, a small English nursery story book costs more than INR 250 . This is pointing to a sad state of affairs for the Sanskrit book publishing industry. Prof Varakhedi in his address at the national book affair, cajoled the students to develop reading habits and make the books their friends. To combat this situation, the Sanskrit weeklies like Sanskrit Bhavitavyam are making online publications available. It was felt that the publishing houses need to find a way to handle the disruptive innovation of reading habits of people to sustain their business. The other challenge by the publishing industry is to get quality proof-readers and editors for Sanskrit books. As Prof. Satya Vrat Shastry explained in his personal chit-chat with me, there is a dearth of talents available in this area. The quality of education in Sanskrit has to improve to get new research scholars to be able to write error-free documents, he opined. This is going to become a bigger challenge as more retire from this area is a concern. Hence, as many scholars in the conference commented, the need

of the hour is to improve the education policies in making Sanskrit a lucrative proposition so that many get opportunities to build these expertises and help preserve and extend Sanskrit literatures.

A heartening point that was observed in the conference, however , was that the way the books were gulped up in the exhibition, it meant the quality readers will always be there, and they are going to sustain this industry. The conferences like AIOC can continue to bring attention to the value of book-reading, research and book-collection. One thing is for sure, from Shruti parampara, we are now onto Digital parampara. What is more apt than releasing this book as a digital one and setting up a precedent on a digital revolution.

TURNING POINT : RENAISSANCE OF BHARATA

This conference showcases the renaissance of Bharata. Renaissance promotes rediscovery of classical philosophy, literature and art. The publishing of 110 books is a sample of renaissance, when old art, literature, history are revisited and contemporary books are published there. Using Nyaya and Vaada parampara for modern research and management is a renaissance. Using Bharata's natya shastra to create new contemporary dances and dramas, like the ones done in the classical program of the conference is renaissance. Revisiting the pros of Gurukulam education system and finding the gaps in current education system, to come up with a more practical education system, which includes moral education as an inherent part of teaching is renaissance. This was demonstrated by the RSS seva bhavana, where the students are taught the nation comes before anything else. The use of Hedgewar Smriti location alludes to this renaissance. A new way of preserving the ancient texts through the digital releases is an innovation that seamlessly gets into the system. Making nature as part of one’s success is renaissance.

In the conference, scholars openly identified the past mistakes, while glorifying goodness as well, to figure out what could be done for a better future collectively. The workshops of Vedic university, showing how to leverage the old knowledge for modern job prospects is renaissance.

Special Lectures	Links
Shri Bhadreshdas Swami -Special Lecture	https://archive.org/details/shri-bhadreshdas-swami-special-lecture-1
Captain Harsha Koralearachchi	https://archive.org/details/capt.-harsha-koralearachchi-aioc-2020
Dr Shashi Prabha Kumar	https://archive.org/details/dr.-shashi-prabha-kumar-aioc-2020-special-lecture
Dr Karnam Aravinda Rao	https://archive.org/details/dr.-karnam-aravinda-rao-aioc-2020-special-lecture
Dr Uma Chandrashekhar Vaidya	https://archive.org/details/dr.-uma-vaidya-aioc-2020-special-lecture
Dr Atul Kothari	https://archive.org/details/dr.-atul-kothari-aioc-2020-special-lecture
Dr Baladevanand Sagar	https://archive.org/details/dr.-baldevanand-aioc-2020-special-lecture
Prof Baidyanath Labh	https://archive.org/details/prof.-baidyanath-labh-aioc-2020-special-lecture
Prof. Dr Harikrishna Sathyapathy	https://archive.org/details/prof.-dr.-harekrishna-satapathy-aioc-2020-special-lecture
Prof Nagaraj Paturi	https://archive.org/details/prof.-nagaraj-aioc-2020-special-lecture
Prof N. C. Panda	https://archive.org/details/prof.-n.-c.-pandaaioc-2020-special-lecture
Prof Dipti Tripathi	https://archive.org/details/prof.-dipti-aioc-2020-special-lecture
Sri Sanjeev Simoorkar	https://archive.org/details/shri-sanjeev-sirnoorkar-aioc-2020-special-lecture

Special Lectures	Links
Prof. Radhavallabha Tripathi	https://archive.org/download/prof.-radhavallabh-tripathi-speech-aioc-special-lecture
Shri Dinesh Kamat	https://archive.org/details/shri-dinesh-aioc-2020-special-lecture
Prof Radhavallabh Tripathi - Sanskrit	https://archive.org/details/prof.-radhavallabh-tripathi-aioc-2020-special-lecture
Swami Atmapriyananda	https://archive.org/details/swami-atmapriyananda-ji-aioc-2020-special-lecture
Pandit Maheswaran	https://archive.org/details/pt.-maheswaran-aioc-2020-shastratha-parishad
Prof Veeranarayana Pandurangi	https://archive.org/details/prof.-veernarayana-pandurangi-aioc-2020-shastratha-parishad
Prof Ranga Ramanucharya	https://archive.org/details/prof.-ranga-ramanujacharya-aioc-2020-shastratha-parishad
Dr Chandrashekhar Joshi	https://archive.org/details/dr.-chandrashekhar-joshi-aioc-2020-shastratha-parishad
Kum Shruti K. S.	https://archive.org/details/ku.-shruthi-k.-s-aioc-2020-shastratha-parishad
Dr Narayana Pujar	https://archive.org/details/dr.-narayana-pujar-aioc-2020-shastratha-parishad
Prof Kompella Rama Suryanarayana	https://archive.org/details/prof.-kompella-rama-suryanarayana-aioc-2020-shastratha-parishad
Sri Vijay Phanshikar	https://archive.org/details/special-lecture-vijay-phanshikar-aioc-2020
Prof. Satyavrat Shastri	https://archive.org/details/prof.-satyavrat-shastri-speech
The Hon'ble Vice President of India - SHri Venkaiyya Naidu	https://archive.org/details/honble-venkaiya-naidu-sir-speech
Events	

Special Lectures	Links
Saraswat Yatra and other summary videos	https://archive.org/details/centenary-year-celebration-aioc-2020-complete-p
AIOC Inauguration Program	https://archive.org/details/centenary-year-celebration-aioc-2020-complete-p
Inauguration program -2nd half	https://archive.org/details/aioc-2020-sammelan-samarambh-complete-program
Shastrartha Parishad	https://archive.org/details/shastrarth-parishad-aioc-2020
Paper presentations	https://archive.org/details/paper-abstract-1-vedic-aioc-2020
Kavyagoshthi	https://archive.org/details/kavya-goshti-aioc-2020
Validiction ceremoney	https://archive.org/details/valedictory-program-aioc-2020-12.01.2020
Cultural Programs	
Kavyakriti	https://archive.org/details/cultural-program-kavyakruti-bengaluru
Arthashringar	https://archive.org/details/cultural-program-ardhashringar-mumbai
Aamrapali	https://archive.org/details/cultural-program-aamrapali-nagpur
Andhra Natyam	https://archive.org/details/cultural-program-aioc-2020-andhra-natyam
Garja Maharashtra Maja	https://archive.org/details/cultural-program-garja-maharashtra-maja-aioc-2020
Pratima Natakam	https://archive.org/details/cultural-program-pratima-natakam-aioc-2020
Striyah Charitram	https://archive.org/details/cultural-program-striyah-charitram-aioc-2020
Yoga demonstration	https://archive.org/details/cultural-program-yoga-demonstration-aioc-2020
Other Videos and Documents	
Release of 110 books formality	https://www.youtube.com/watch?v=VI5I1wTvsVo&feature=youtu.be
Book Stall Ceremony	https://archive.org/details/national-book-exhibition-aioc-2020
Presidential Address (Prof Gautam Patel's address)	https://ia801909.us.archive.org/24/items/50-aioc-presidential-address-dr.-gautam-patel-2020/50AIOC_Presidential_Address_Dr.%20%20%20%20%20%20Gautam_Patel_2020.pdf
History of AIOC - Documentary	https://www.youtube.com/watch?v=oG91tSHQexs&feature=youtu.be

Special Lectures	Links
History of AIOC - Documentary	https://archive.org/details/history-of-aioc-documentary-3.13
Cultural program AIOC 2020	https://www.youtube.com/watch?v=IFYPCBtkvjU&feature=youtu.be
AIOC - Pre News	https://archive.org/details/ta-bha-aap-nag-p.-8-5.1.20-2
AIOC - Post News	https://archive.org/details/aioc-2020-post-news
AIOC - Press Releases	https://ia601506.us.archive.org/16/items/aioc-2020-press-release/AIOC%202020%20Press%20Release.pdf
Preplanning of AIOC 2020	https://archive.org/details/preplanning-for-aioc-video-final-6min
Article Series on AIOC by N. R. Pattarkine	https://archive.org/details/article-series-on-aioc-by-n.-r.-pattarkine
AIOC Circular - 2nd	https://archive.org/details/2nd-circular-aioc-final
Invitation Card	https://archive.org/details/aioc-2020-invitation-card
Saraswat Yatra	https://youtu.be/ejJDcyQJcFY
AIOC Inaguration	https://youtu.be/2dJ2zqStDhg
Prof. Satyavrat Shastri Felicitation	https://youtu.be/UdGZrU4N3ck
Prof. Devisahay Pandey Felicitation	https://youtu.be/CZWPYPmNNYs
AIOC Sammelan Samarambha	https://youtu.be/SOROif_Q3DU
AIOC 2020 Album Part I	https://archive.org/details/aioc-2020-album-part-i
AIOC 2020 Album Part II	https://archive.org/details/aioc-2020-album-part-ii
AIOC 2020 Album Part III	https://archive.org/details/aioc-2020-part-iii
KKSU Visual Tour	https://www.youtube.com/watch?v=AjjfdlHnKoM&feature=youtu.be

All the videos/ files uploaded for this conference are available here https://archive.org/details/@aioc_kksu_2020

Some of the other videos on YouTube for quick references are

Program Overview - https://www.youtube.com/watch?v=hdZbimAGHC0

Mahakavi Kalidasa Sanskritvrati Awards - https://www.youtube.com/watch?v=CZWPYPmNNYs

National book exhibition inauguration - https://youtu.be/4V62n-ba-oQ

National book exhibition visual tour - https://www.youtube.com/watch?v=4V62n-ba-oQ&feature=youtu.be

Padmavibhushan Jnanapeeth-award winner - Prof Dr Satya Vrat Shastry's award ceremoney - https://www.youtube.com/watch?v=UdGZrU4N3ck&feature=youtu.be

Valedictory program AIOC 2020 - https://www.youtube.com/watch?v=jJP-C4kFM2E&feature=youtu.be

Release of 110 books and Oriental legacy - https://www.youtube.com/watch?v=-FMh0v5y_RE&feature=youtu.be

Sammelan Samarambha - https://www.youtube.com/watch?v=SOROif_Q3DU&feature=youtu.be

Saraswat Yatra - https://www.youtube.com/watch?v=ejJDcyQJcFY&feature=youtu.be

The visual tour of KKSU -

Some extra information on the scholars

Dr Vijay Bhatkar - https://en.wikipedia.org/wiki/Vijay_P._Bhatkar , http://www.vijaybhatkar.org

Dr Prof Satya Vrat Shastry - Padma Bhushan, JnaanaPeetha Awardee,

References and Further Readings

While writing this book, I read a few other papers and books, to get the context and understand what scholars were saying better. Sharing the list here, although some may not directly map to the content of the conference.

First proceedings of AIOC

AIOC Session I to X11 - 1919-44

Does India Have History? Does History Have India? Author(s): THOMAS R. TRAUTMANN

Kunjan Raja - Survey of Sanskrit Literature, 1962

सारस्वतम् - 50th Session of AIOC, summaries of research papers -ISBN - 978-93-85710-59-9 -, Jan 2020

New light on the date of Rigveda by Dr N. R. Waradpande

Who_is_this_Thousand_headed_Man_Review_of_Jamison_10.90.1?-Dr Veeranarayana Pandurangi - Tattvadipah Jan 2019, Journal of Academy of Sanskrit Research, to understand the bias on Veda translations by Stephanie Jamison

Dharmapal's collective writings - "The Beautiful Tree - Indigenous Indian Education in the Eighteenth Century" Information compiled by Shri Dharampal regarding the education systems prevalent in India prior to the British rule, dispels the lies about education limited to only Brahmins. It has good collection of data, compiled from different sources, showing the prevalence of robust education system in India.

Proceedings of the Asiatic Society of Bengal (Jan-Dec1887) - To see how the proceedings were recorded during the colonial period, and the topics covered during that time.

Link to the digitalized manuscripts list - For those interested in finding digitalized manuscripts

F Max Müller and A B Keith: "Twaddle," the "Stupid" Myth and the Disease of Indology - Herman Tull https://www.academia.edu/37753080/F_Max_Müller_and_A_B_Keith_Twaddle_the_Stupid_Myth_and_the_Disease_of_Indology?email_work_card=view-paper

Orientalism and the post-colonial predicament: perspectives on South Asia - Rute Paulino - https://www.academia.edu/22422722/Orientalism_and_the_postcolonial_predicament_perspectives_on_South_Asia?email_work_card=view-paper

Indian Culture and India's Future - Michel Danino, ISBN 978-81-246-0567-7

Class notes on Vedic Astronomy lecture series by Prof R N Iyengar (for Irina reference in one of the special lectures).

List of Videos

Sr. No.	Date	Name of Videos	No of Videos	Details	Video Timings
00	09.01.2020	**Saraswat Yatra**	0	Saraswat Yatra	42.34
1.1	10..1.2020	**AIOC Inaugural**	1	Release of Documentary on History of AIOC Hon'ble Vice President Address Release of Oriental Legacy with 110 Books Hon'ble VP sir's portarait through Rangoli which he has appreciated	1.11.08
			2	Hon'ble Vice President Sir Speech	29.21
1.2		**AIOC – Sammelan Samarambha**	3	Mahakavi Kalidas Sanskritvrati Puraskar Vitaran Presidential Address- Shri Gautam Patel Felicitation of AIOC Executive Council Memebers & Editorial team of Kalidas Lit Translation Project	1.47.33
1.3		**Inaugural of Book Exhibition**	4	55 Book stalls by publishers participated all over India	00.16.40
1.4		**Shastratha Parishad**	5	Eminent Shastra Scholars participated	1.17.40
1.5		**Special Lecture**	6	Swami Bhadresh Dasji	34.40
1.6		**Cultural Programs**	7	Arthashringar – Dr. Sandhya Purecha Mumbai	00.35.25
			8	Amrapali – Mr & Mrs Hampiholi, Nagpur	1.06.57
			9	Kavyakruti – Mrs Nirupama Rajendra, Bengaluru	1.09.37
2.1	11.01.2020	**Shastrartha Parishad**	10	Dr. Chandrashekhar Joshi	00.11.40
			11	Dr. Narayan Pujar	00.15.07
			12	Ms. K. S. Shruti	00.12.06
			13	Prof. Kompella Rama Suryanarayan	00.15.38
			14	Prof. Ranga Ramanujacharya	00.14.27
			15	Prof. Veernarayan Pandurangi	00.15.10
			16	Pandit Maheshwaran	00.12.52

2.2		**Special Lecturers**	17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32	Capt. Harsha Koralearachchi Dr. Atul Kothari Dr. Baldevananda Sagar Dr. K. Aravind Rao Dr. Shashiprabha Kumar Prof. Uma Vaidya Prof. Harekrishna Satapathy Prof. Baidyanath Labh Prof. Dipti Tripathi Prof. N. C. Panda Prof. Nagraj Paturi Prof. Radhavallab Tripathi Prof. Radhavallabh Tripathi Shri. Dinesh Kamat Shri. Sanjay Sirnoorkar Swami Atmapriyanandaji	00.14.41 0026.54 00.11.27 00.27.27 00.25.49 00.10.30 00.21.30 00.25.40 00.08.29 00.30.04 00.24.28 00.17.06 00.25.47 00.09.18 00.12.48 00.32.23
2.3		**Paper Presentations**	33	All 17th Sessions	00.28.27
2.4		**Cultural Programs**	34 35 36 37 38	Andhra Natyam – Sattvika Penna, Hyderabad Garja Maharashtra Maza – Dr. Manjiri Vaidya-Aiyyar Pratima Natakam Striyashcharitam – Dr. Vibha Kshirsagar, Nagpur Yoga Demonstration by KKSU students of Yoga Dept.	00.23.24 1.20.10 1.31.08 1.02.29 00.21.06
3.1	12.01.2020	**Kavyagoshthi**	39	Eminient Sanskrit Kavi from all over India participated	1.52.17
3.2		**Special Lecture on Vivekanand Din---National Youth Day**	40	Shri. Vijay Phanshikar, Editor, The Hitavada, Nagpur	00.53.24
3.3		**Validictory Program**	41	Chief Guest – Dr. Vijay Bhatkar Renowned Scientist, India Hon'ble Chancellor, Nalanda University, Rajgir, Bihar	3.03.84
				Total Timings	**35hours appx.**

A Digital Book
On The Fiftieth All India Oriental Conference,
Nagpur - Jan 2020

CONCEPT

Prof. Shrinivasa Varakhedi is a well-known name in Sanskrit shastra and Computational Linguistics. He has held many offices at various levels from an Assistant Professor to Director at various institutions and is presently working as the Vice Chancellor of Kavikulaguru Kalidas Sanskrit University, in Ramtek, Maharashtra. He was awarded the prestigious Maharshi Badarayan Vyas Samman, 2007, Conferred by the President of India for the contributions to the interdisciplinary field involving Sanskrit.

PROF. SHRINIVASA VARAKHEDI

WARIJA ADIGA

AUTHOR

Ms Warija Adiga is an independent Sanskrit researcher. She has an experience 20 years in the IT industry, with international assignments for multi-national companies. She decided to change her gears and ventured into the Sanskrit world. She received the Sanskrit Shastra MA degree from Karnataka Sanskrit University, Bengaluru in 2018, and has been since blogging and publishing articles, in English and Sanskrit.

EXECUTIVE SUPPORT

Dr. Renuka Bokare is currently working in Kavikulaguru Kalidas Sanskrit University as a Public Relations Officer. She is Ph.D. in Sanskrit Poetics and sincere academician & researcher in Sanskrit field. Her Specialization are Sanskrit Poetics, Literature, Criticism, Mass Communication, Journalism & Public Relations. 4 Books, ((One authored, 3 Edited), Two Coffee Table Books and about 20 research articles are in her credit. She has worked as a translator for the Marathi Translation of Samagra Kalidas Literature - an ambitious project of KKSU, now published. She has completed one research project.

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